The Universalist Leader

Boston and Chicago

April 5, 1924

Pacific School of Religion Berkeley, Calif.

Baltimore to the Front

THE following is a copy of the action taken on March 24, by the Board of Trustees of the Church of Our Father, Baltimore, Md., Rev. Hal T. Kearns minister, relative to quota in new financial drive:

"The Board of Trustees being in special session on this date, having heard from our General Superintendent the program of a ninety day Drive about to be inaugurated by the General Convention, to raise money, for the Washington Church about $300,000, Japan Missions $100,000, Ministerial Fund $200,000, and the General Convention $500,000, a total of $1,100,000, which will be expected to be paid through a period of five years, and being advised by the General Superintendent that a quota apportionment among the churches of our denomination has been estimated and that this church has been placed in that list with a quota of $4,450, requiring an annual addition to our budget of $890, in lieu of the present budget provision of $300, requiring a net annual addition to our budget of $590, therefore resolved that we heartily approve of the project of the General Convention, and accept the quota assessed to this church, and authorize the General Superintendent to announce to the General Convention our acceptance."

The Universalist Leader

Continuing the CHRISTIAN LEADER and its predecessors (1819 to 1897), the UNIVERSALIST and its predecessors (1827 to 1897), and the GOSPEL BANNER (1835 to 1897).

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Fifty dollars will endow a subscription to the *Universalist Leader*. It will carry the paper to any address designated during the life of the giver and thereafter as may be requested in will or otherwise. If undesignated, it will be given to some college, public library or person anxious to have the *Leader* and unable to afford it. Many people are endowing missionary numbers of the *Leader* to propagate our faith.

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HAROLD MARSHALL, MANAGER

176 NEWBURY STREET, BOSTON

1012 CHESTNUT AVE. AND 60th ST., CHICAGO

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1. The Universal Fatherhood of God.
2. The Spiritual Authority and leadership of His Son, Jesus Christ.
3. The trustworthiness of the Bible as containing a revelation from God.
4. The certainty of just retribution for sin.
5. The final harmony of all souls with God.

Neither this nor any other precise form of words is required as a condition of fellowship, provided the above principles be professed

Editorial

BALTIMORE TO THE FRONT

ON the cover page of this issue we print the letter of the Baltimore parish announcing acceptance of the new quota fixed by the General Convention for all denominational projects for the next five years.

Those who think Baltimore is a poor, weak movement will have to revise this opinion. They do not reckon upon the traditions of a great and influential past and upon the revitalizing influence of an indefatigable and live young minister.

Left suddenly without a pastor, this Baltimore parish took on itself financial burdens about two and one-half times as great as they had borne in order to call a successor.

In the million dollar drive they pledged and paid up every dollar requested and more.

All that was needed to insure prompt acceptance of this new financial burden was for the General Superintendent to have a chance to sit down with the Board, made up of clear-headed business men, and tell the facts.

These men instantly realized that we must make good on our promises, that we must plan wisely for the future, that we must get on a budget basis, and the whole thing commended itself to them as a wise, efficient piece of church planning.

Baltimore is first under the wire in completing this new task. What they pledge is as good as paid. Their action will have an influence throughout the denomination.

* *

A NEW ENCYCLOPEDIA

A NEW incorporation called "The American Institute of Christianity" is at work on "The American Encyclopedia of Christianity." Nothing "propagandist," nothing "controversial," will be admitted. The question to be answered is "What are the facts?" Where there is dispute parallel columns will state both sides. What the Catholic Cyclopedia has done for Catholics, and the Jewish Cyclopedia for Jews, this publication will attempt for Protestant Christianity. The word Protestant might well have been put in the title.

In America alone, 710 books of religion were published in 1923. Thousands before them came out, some valuable, but inaccessible to the average man.

This new Encyclopedia in twelve volumes, with one million words in each volume, will try to bound this vast field of unread books and "provide a foundation for intelligent work in all fields of Christian endeavor."

* *

THE BETTER WAY

REFERRING to the appropriation made by the House of Representatives for German Relief, the *New York Times* expresses hearty approval, but then goes on to remark:

> "A question which remains is whether American relief for a war-stricken world is to continue to be just 'relief' in the narrow sense, or whether our effort may not yet take the form of constructive co-operation for liquidating the sufferings of the great war and for warding off a repetition of the horror. The isolationist creed of a Hiram Johnson insists that this country must help only a starving people. The nobler and the wiser creed is that this nation can be more useful in taking counsel against the forces which bring starvation upon peoples. Better than organizing for the distribution of charity is organization to prevent the occurrence of the need for charity."

We are as sure that this country will come to that kind of standpoint as we are that we exist. To deny it is to deny our Christianity.

* *

CONVICT 75,745

WE never have had great admiration for Wm. H. Anderson, late Superintendent of the Anti-Saloon League of New York. His methods savored too much of the bully and the tyrant. Nor have the revelations made at his trial helped him in our esteem. But we confess a tendency to become hotly partisan for Mr. Anderson when we read the treatment he received on the day his appeal was denied and he went to Sing Sing. A mob hooted him outside the sheriff's office in New York, where he surrendered himself. At Police Headquarters, where he was photographed, had his finger prints taken and gave his pedigree, he was roughly called "Anderson" without the "Mister" by the policeman at the desk, who seemed to gloat over him, and in a crowd of one hundred who filled the room only one man was sympathetic—a Catholic priest who pushed forward to shake his hand and whisper a word of comfort. Though

detectives trailed his taxicab *en route* to the Grand Central Station, repeatedly another taxi drew up alongside while four men in it sang "How Dry I Am," "The Gang's All Here," and drank from a flask. In the crowd at the station, on the train and at passing stations he was insulted, mocked, jeered. Just what the officers of the law were doing while this was going on, we are not informed.

Anderson held his head high as he entered Sing Sing and became Convict 75,745. "I am by fair analogy," he said, "a prisoner of war in the hands of the enemy. I blew up the liquor fortifications of all America by getting enough New York votes in Congress to send the Eighteenth Amendment to the states for ratification and by bringing about ratification in New York."

One need not agree with Anderson's own estimate of his services or even the wisdom of the Eighteenth Amendment, to be sure that it is dastardly for his enemies to kick the man when he is down, and just as dastardly for former comrades to leave him in the lurch now.

He is no better and no worse to-day than he was before he entered Sing Sing as a convict, and there are elemental considerations of decency and loyalty, which even plain ordinary every-day non-church-going folks can not and will not ignore.

* *

A WAVE OF CHARITY

AN appropriation of ten million dollars for German relief has been passed by the House of Representatives and is now before the Senate. On the day the action was taken Pope Pius XI described the work of the United States during and since the war as "An Epic Wave of Charity." The elevation of two American prelates to the House of Cardinals is the way His Holiness takes to recognize the magnitude of this work. Besides the colossal sums handled by the American Red Cross and the American Relief Administration during the war we have the proud record of the $100,000,000 revolving fund appropriated by Congress in 1919 for European relief, the special appropriation of $20,000,000 for Russia in 1922, and the huge sums spent through the Near East, Jewish Distribution Committee and other agencies. We have raised millions for Japan and millions for China. The American Friends Service Committee, the Federal Council and General Allen's Committee have carried on valiantly in face of small resources and appalling need in Germany. We are proud of our countrymen and will be more proud when the Senate passes the House bill making a large sum available for our late enemies.

Kirby Page lately gave four reasons why we should help Germany, and to us they are unanswerable:

1. Because they are in desperate need. 2. Because they are German children. 3. Because we are Christians. 4. Because we are able.

The only questions Universalists would raise would be as to the facts. Are the Germans in need? We prefer to accept Hoover's judgment that "twenty million German people are in desperate need" than the dictum of chance reporters who visited beer gardens in Berlin or interviewed war profiteers. We take the word of Dr. Haven Emerson, the distinguished health expert, that German children over four have had no milk since 1914, and the milk available in the most favored cities like Berlin is six-hundredths of a pint apiece as against half a pint and a pint per capita in our cities.

We must keep up our individual giving even if the Government may step in again. What Congress does will not be a substitute for what we have done and are doing. It reinforces it. It makes sure our success in saving Germany, softening war bitterness, stabilizing free institutions, and building world friendship.

* *

AMERICAN SENTIMENT

THE action of the House of Representatives in asking for a second disarmament congress to complete what was left undone in 1921 reflects American sentiment. Irrespective of party the American people do not propose to leave this war business just where it is. They realize the amount of high explosive left lying around the world and the number of careless or weak-minded people. They do not propose to be blown up or have the world blown up by another devastating war. The time may not be ripe, as Mr. Hughes says, but Mr. Coolidge says that he will call the Conference if the Senate adopts the House amendment to the naval bill requesting the President "to enter into negotiations . . . with the view of reaching an understanding or agreement relating to limiting the construction of all types and sizes of sub-surface and surface craft of 1,000 tons standard displacement or less and of aircraft."

Whatever the Senate may do with the amendment the action of the House already has rendered a distinct service in sending a message to the entire world that here is where we stand.

In one way or another we are going to make the world safe for its inhabitants.

* *

INSULTING THE JAPANESE

WE want to help lay facts before the American people concerning a clause in the pending immigration bill which does away with the "gentleman's agreement" with Japan.

Japan has prided herself on living up to that agreement. Under it over 22,000 more male Japanese left the United States and Hawaii than came in, and the net increase in continental United States has been only 8,681, largely women and children.

Now, in the legislative body which is supposed to represent all of us—Congress—it is seriously proposed to abrogate the agreement and change by statute a treaty without consultation with Japan, which is a party to it.

Such action is legal, but it is the legality of a Shylock.

It is constitutional, but the constitutionality of men who have not the slightest comprehension of the meaning "gentleman's agreement" or the position we are put in before nations of courteous, polite people.

Already the cables are telling us of the anxiety in Tokyo. They have had blow after blow. Earthquake followed earthquake. Foreign loans were made

to them, but at a distressing and unexpectedly high rate of interest. Now in a period of crisis in internal politics, and change of government, when the masses can be easily inflamed, parties have to walk with care, and when every energy is needed to rebuild—the Japanese Government is confronted with this insulting situation in our Congress.

It will take much to obliterate the impression made by our speed and efficiency in relief work in the great disaster. But broken agreeemnts and a contemptuous attitude can do much along this line.

Even ragged beggars have been known to hurl back an alms when the gift was followed up with insult.

How will it be with the grateful but proud Japanese? Can not we who really rule this country and sincerely want the friendship of Japan, make our representatives understand and execute our will?

* *

COUE COMES AND GOES

IN striking contrast with the excitement caused a year ago by his first visit, Emil Coue, chemist of Nancy, has come and gone again without the great majority knowing he was in the United States. He has lectured in thirty-one cities, and earned considerable money for the new reception room for patients in his garden at Nancy.

"My audiences were smaller but more intelligent," said Coue to a reporter of the *New York Telegram*. "People have learned that I am not even a physician. I am a pharmacist who through long observation discovered that the mind has an actual influence upon the glands of the body, the nerves, the tissues and the circulation of the blood."

"Persistence is what does it," he says. "Keep saying it: Every day in every way I am getting better and better."

That is not the whole story by any means, but it is a contribution. Coue is an enthusiast, but an honest and unselfish one. He is not out for gain. He believes in what he is doing. He has hold of a great truth. We must not let it dwarf all other truths or seem greater than it is. But it is in us to master the evil and overcome some of the disease of the world.

President Eliot states another great truth when he tells us not to be looking in so much, to forget ourselves and lose ourselves in some noble work.

* *

"FOR SALE"

THIS is a conspicuous and characteristic sign which one sees in all sorts of places. Of course one expects to find in the marts and markets of the world many things for sale, and in some great department stores one can buy a pin, or a Bible, or a coffin. The sign "For Sale" on a house appeals to one. It quickens less frequently and less intensely the desire to buy, than the imagination and emotions. One wonders why this house is for sale. Has poverty befallen the owners? Are they obliged to move away? Have the children grown up, and is the nest now too large to keep? Or has death knocked at the door and taken the loved ones away? It's a sad thing when the sign For Sale is on a house that was once a home.

There are persons who carry on their persons the sign *For Sale*. It's written on their painted faces, on their bold behavior, in the gaze. It's enough to make the angels weep to see such degradation of native dignity.

The sign For Sale is carried by some very brainy, or at any rate smart, men. They sell their brains to the highest bidder, sometimes to any bidder. We do not now have in mind the men who render the splendid service of their minds to the beneficent institutions, or good causes, or the necessary industrial or social organizations of society. Rather we think of those who sell their brains to any high bidder for uses which are unethical, anti-social, and downright irreligious. There are institutions, organizations, corporations and promotion schemes, which are seeking to buy clever brains for their uses, and there are men in the market willing to sell their intellects. Even the professions have some shady business on hand now and again, and there are lawyers, physicians, teachers and even preachers whose brains are for sale for such purposes. When the light of pitiless publicity is turned upon them they scamper away like bugs when the stone that covers them is removed.

We wish we never saw the sign For Sale elsewhere. Alas, that it obtrudes itself upon us in public places, and before high offices! Most persons never see such a sign. It's a sort of invisible sign, or it only flashes now and again, but there are persons who can read its signal and understand its meaning. It is an offer to sell at great mutual profit, but at the expense of governmental possessions, and national treasures. Such persons offer for sale their influence in high places. They traffic not only in things material, but in things spiritual; not simply in land, or oil, or coal, or metals, but in the good name of their country, the confidence of the people, and the ideals of the Republic.

When a man offers for sale or buys something, he asks whether he has made a fair or good bargain. Have all parties profited, not only financially, but humanly, *i. e.*, morally and socially? All honest buying and selling has this moral element in it. But in the cases of selling and buying of which we now write, there is no such mutual profiting, social service, and moral quality. It's a bad bargain all round, for all the sellers and buyers and middlemen. Bodies are dishonored, minds are prostituted, reputation lost, character spoiled, souls damaged.

The devil is a cynic. He has no faith in human nature. He thinks every man or woman has his or her price. He once told God on a famous occasion: "Everything that a man hath will he give for his life." The cynics confess their faith in the principle of the devil (if we can say that the devil has any principle). There is grave danger just now that his followers become very numerous. Since many do have all these things for sale, he and they think all men and women have something or other for sale, even to their souls.

No, there are countless men and women, in high and lowly places, who are not for sale. Their bodies, their minds, their office, their influence, are too sacred to be sold. All "the wealth of Ind" could not buy them; the world and all its kingdoms could not tempt them; they are incorruptible, honored by all who know them, and loved by the Master, prized highly by their Father, and not despised even by the devil, since they are stronger than he. *D. E.*

Cruising Around These United States

XVII That Other Washington

John van Schaick, Jr.

WHITING, the biographer of Coolidge and a writer on the *Boston Herald*, visited Washington recently and sent back a full-page story on the investigations.

In vivid words he described the eagerness of legislators to talk about Boston, Oklahoma or "any old place" away from Washington, and the deep gloom which settled down upon them when Tea Pot Dome, the Walsh Committee, or the Committee investigating Daugherty was mentioned. "Fear stalks the halls of Congress," said this article in effect. "Rumor runs wild around the Capital." "The worst is yet to come." "Daugherty has something on practically every big man in sight and if he starts running wild and telling what he knows, look out."

I have been down to Washington for four days, have been around the clubs and departments, out to two dinner parties, off with various groups of people, and have hardly heard the words "oil," "graft," or "politics" mentioned.

The truth is that there is "another Washington" in which tens of thousands of people live, where there isn't the slightest fear about what the morrow will bring forth, where honest toil is followed by innocent recreation, and where faith is strong in man and God.

Up to two o'clock every day I was at my desk, for the blessed thing about the *Leader* job is that I can do it in London or Hong Kong, Boston or Washington, indoors or out. The farther I get away from the main office, frequently, the clearer I see things in right perspective.

But my three afternoons in Washington all without premeditation contributed to this story of the other Washington.

The first afternoon there was a nature walk of the Twentieth Century Club. Here is a club of several hundred women, wives or daughters of important officials, scientists, admirals, generals, clerks, who divide up into sections for the study of art, archeology, civics, literature, French, education, music and nature, and then come together once a month in a kind of mass meeting.

This nature walk twenty-four hours before spring came officially was along the high wooded banks of the upper Potomac and the Georgetown-Cumberland canal. In the sun and out of the wind, we found six varieties of spring flowers (March 18)—spring beauties, hepatica of half a dozen different colors, saxifrage, jill-over-the-ground, chickweed and golden ragwort. Besides, on a great gray rock jutting out toward the Potomac was the dearest little rock cress imaginable. The warm spring sun, the dark gullies and little rivulets, the deep beds of warm dead leaves, the first traces of swelling buds on the bushes and trees, the hundreds of white, pink, and purple blossoms, the great buzzards coming up behind us in formation like squadrons of war aeroplanes, the brilliant cardinals and bluebirds with the sun full on them and no leaves to hide their glory, the lovely songs of the song sparrows and Carolina wrens, the chips and chirps and peeps and calls of chickadees, flickers, robins, creepers, white-throated sparrows, juncos, the tufted titmouse, the downy woodpecker, the hairy woodpecker, the red-bellied woodpecker and yellow-bellied sapsucker, the mother dog who left her puppies to come and lick my face, the little yellow dog who left his bed and board to run ahead of us all the way and even try to go home with us on the trolley, the child I could carry on my shoulder over the rough places, and who was learning early the joy of this other Washington, the dear friends who knew accurately everything I could ask about names and things—made this as happy and profitable a four-hour expedition as I have had in many a day.

Another afternoon we spent at the Amaryllis Show. Twice a year the United States Department of Agriculture gives a flower exhibition—the chrysanthemum show in the fall, the amaryllis in the spring.

The amaryllis (*Hippeastrums*) is Knight's star lily. It was introduced into this country in 1909 by the Department, which imported twenty-five bulbs from Great Britain, who got it probably from South America. Now they have succeeded in producing 1,047 plants.

As each plant has from six to ten magnificent blossoms all coming frdm the top of a two feet or three feet flower stalk, the amaryllis show this year consisted of about eight thousand large, showy, perfect flowers.

The exhibition was held in the greenhouses at Fourteenth and B Streets, N. W.

Three things interested me—the flowers, the men who produced them and the people who worshiped them.

The flowers were funnel shaped, six to ten inches across, and generally of some splendid shade of red, blood color some said, scarlet and crimson without question.

The effort of the Department has been to give us lighter shades, and so we had crimson with white markings, light orange with red markings, apricot and pale green, greenish white with red pencilings, and finally by themselves the result attempted for years—the pure white.

Spring came officially that afternoon at 4.20 o'clock, but for us it was a tropical mid-summer when we entered the greenhouse. We simply were bathed in the most vivid colors. The individual blossoms were exquisite but the *tout ensemble* was almost overwhelming.

The White House car stood before the entrance, Mrs. Coolidge and her guests were there, wives of Senators, Diplomats, Congressmen and thousands of the humbler people of Washington.

For eighteen years, Mr. Burns, the man in charge of these greenhouses, has been propagating flowers for the Government. For twenty-three years his father served before him. Neither inefficiency nor dishonesty lurks around the greenhouses. At small

salaries and with amazing patience, loyalty and ability, men like Mr. Burns serve their country.

The Agricultural Department is full of men and women of this type. The other Government departments likewise have in the main able, honest workers. They feel the humiliation of any malfeasance in office. They feel even more the shallow generalization throughout the country that everybody in Washington is more or less tainted by what unscrupulous men have done.

The third afternoon was given to the National Geographic Society and the Cosmos Club. At the Geographic Society there was a lecture on Spain. The week before Paul Pelliot, a distinguished Frenchman, lectured on "The Caves of the Ten Thousand Buddhas," in Eastern Turkestan, and the week before that C. H. Birdseye lectured on "Damming the Colorado," and told of six months hazardous and thrilling work making the preliminary surveys for the highest dam in the world.

So went the week. At the Cosmos Club, I saw scientific men representing practically all branches of knowledge. They make up one of the most interesting of all Washingtons.

There is the Washington of the art galleries, the Fine Arts Society with its Damrosch recitals and lectures; musical Washington; educational Washington, with an amazing number of private and public schools, colleges and universities; social service Washington, promoting public welfare legislation for the District which has its effect on the entire country; religious Washington, in which our own Dr. C. E. Rice is taking a conspicuous and useful place; literary Washington, with authors from all over the world working in the Congressional Library, and an increasing number of publications with headquarters here.

The offspring of political Washington but now removed from it is historic Washington, with its great names, its stirring memories, its fascinating stories. Washington acted here, drove there, surveyed yonder. Jackson set down his cane in a field after supper one night and said, "Put it here," and so the Treasury stands there. "Lincoln used to ride horseback up by this house and I often saw him as I sat in this window," said a fine old lady. And all over the city are the signs indicating where this or that great man once lived.

Mellowed by time, softened by distance, the political controversies of the past are seen more clearly to-day. Washington is the place to go to realize the history of our national government.

That history is still in the making. Political Washington still dominates. But it is not the only Washington. Nor do the enactments of Congress constitute all of the history.

That other Washington is worth studying. It must be considered in any fair appraisal of the Capital which belongs to us all.

Impressions of Italy---IV

Hill-Towns of Umbria

Winfred Ernest Garrison

FIRST of all, before coming to Umbria and its ancient and wonderful hilltop cities, something must be said about another hilltop enterprise. I was writing in a former article of Protestant activities in Italy, and promised to make further comment on the Methodist college, which has been somewhat widely advertised by its critics as an unholy and insolent attempt to plant a foreign and hostile institution where it can "look down on the Vatican."

The Methodists have been active in Italy ever since 1870. Before that year Rome and southern Italy had been closed to Protestant activities. One can the better understand the meaning of that "freedom of the Church" which the Vatican still asserts can not exist without temporal sovereignty, by noting that so long as temporal sovereignty existed there was no freedom for any other Church. The Methodists everywhere exhibit a certain talent for securing good locations and the willingness and capacity to spend money freely for adequate buildings. In Naples, Rome, Perugia and Florence (and doubtless also in the twenty or thirty other cities where they have plants which I have not personally seen) their locations are excellent, and in the first two their buildings are impressive. Their schools, churches, orphanages, and institutional plants do not slink up the alleys, but stand on prominent corners where any passer-by may observe that something important is probably going on inside. For example, the orphanage at Portici, a few miles from Naples, occupies a villa which cost one and a half million *lire* four years ago and is now worth more than twice that amount. The school for girls in Rome has large buildings, as it must to care for five hundred girls, many of whom come from the best Catholic families in Italy. Whether or not all this constitutes an insult to the papacy, of course depends upon the degree to which one recognizes the exclusive right of the Catholic Church in Italy.

When they set about finding a suitable new location for the school for boys in Rome, which was outgrowing its old quarters, they were fortunate in finding what seems to me—speaking soberly and conservatively—the finest site in the world, Monte Mario. On the opposite side of the Tiber from the main city, and on the same side as St. Peter's and just at the edge of a handsome new quarter which has been built up within the last few years, this hill rises higher than any of the far-famed seven hills of Rome. Since the days of Romulus, it has stood empty, or nearly so, waiting for some worthy use. But neither Church nor State had found any use for it. The Methodists bought it and enlarged the little villa on the top into a commodious, though still inadequate, school building. The school is the *"Collegio Internazionale,"* where eighty boys representing several countries are housed and taught. The men who are promoting this enterprise and those who are in charge of it are working, I am convinced, in no spirit of mere denomina-

tional pride and with no petty exultation over being able to "look down" on the Vatican or on anything else. The school does, indeed, look down upon all Rome, and upon a considerable fraction of central Italy. But surely it is no crime to give the boys a view in some measure commensurate with the breadth of the vision which their education is expected to impart to them.

I drove up to the top of Monte Mario one cloudless afternoon, and climbed to the roof of the building, and it was as though all the curtains had been drawn aside and the glory of the world was revealed—its past as well as its present. Look around. One naturally faces south, for there lies Rome. To the left and not far away is the Milvian Bridge and the battle-field where Constantine first carried the sign of the cross and won his empire. This is also the route by which Caesar entered Rome after he had crossed the Rubicon and defied the authority of the senate. So here really began the Roman Empire and here also that empire owned its allegiance to Christ. Twenty miles away are the green Sabine Hills where Tivoli, faintly visible, and Hadrian's villa and Horace's Sabine farm, not visible at all but inevitably in one's thoughts, both form part of the mental picture. Straight south lie the Alban Hills. The white spot on their slope is Cicero's Tusculum, and the square ruin on the highest peak shows where there was once a temple of Jupiter to which there was an annual procession from the city, and later a monastery. The Appian Way, first winding between stone walls, straightens into a white line which, unbending as a crow's flight, crosses the rolling Campagna and mounts the slope until it finally disappears over the sky-line. If this line were produced into and through Rome in the same undeviating fashion, it would pass through the exact spot where we stand. The ghosts of a thousand stout spirits of antiquity still throng the Appian Way, but chief among them, and reducing all others to nonentity, I always see the figure of the Apostle Paul coming with his guard from Pozzuoli, in the Bay of Naples, where he landed after his perilous voyage. So the routes of Caesar and Paul and Constantine seem to converge upon Monte Mario. And far away to the west a bar of glittering silver reveals the Mediterranean, while due north Mount Soracte lifts his bold profile. Below and in front lies Rome, with every notable feature displayed, from Santa Maria del Popolo where Luther lodged during his visit to Rome, to the Vatican and St. Peter's a mile away and three hundred feet below. One need not be either imaginative or sentimental, but only reasonably intelligent, to feel the appeal which such a scene makes. A place for a school? It is in itself a curriculum and a discipline, a warning, a vision, and a challenge.

But all this has little to do with the hill-towns of Umbria except that it has to do with a hill. The early settlers in central Italy sought lofty locations, not to enjoy the scenery, though that was doubtless as good then as it is now, and not to gain inspiration from the sight of the memorials of antiquity, for, though it seems hard to realize that this could ever have been the case, this was then not yet historic ground. Its history had not yet happened. They built their settlements on the hill-tops so that they might the better defend them against the attacks of other early settlers. The country for a hundred miles north of Rome had an Etruscan civilization which was mature when Rome was in her infancy. Our sympathies are all on the side of Horatius as he kept the bridge against "Lars Porsena of Clusium," for we have heard only one side of the story, but Etruscan Clusium had its good reasons for suspecting that the growing village on the Tiber was not going to make a pleasant neighbor. Even its lofty location—you can visit it to-day under the name of Chiusi—did not save it.

Going north from Rome I visited three of those ancient cities, Assisi, Perugia, and Cortona, every one of them having its Etruscan and Roman ruins, every one of them revealing by its beautiful but inconvenient location the turbulent character of the world into which it was born, but every one of them more notable for the achievements of some later period and for some wholly peaceful character. Assisi has its Etruscan tombs, its Roman amphitheater, its Roman temple (now converted into a church) in the piazza, and its ancient gates, but everything focuses on the personality of St. Francis. Few visit it for any other purpose than to worship at his shrine, or at least to try to look with his eyes upon the panorama of valley and encircling mountains which spreads out below the town.

The train runs up a broad valley. Before reaching the station of Assisi you have already passed a series of valley-stations to each of which corresponds a town perched on a hill-top five or six hundred feet above. But you do not need to climb the hills at Assisi to begin to find memorials of St. Francis, for near the station is the great church of "Saint Mary of the Angels," which was built over the little oratory (originally a chapel of the fourth century, they say) in which St. Francis spent many of his hours. It also enshrines the hut in which he lived and the cell in which he died. These and many of the other relics of the saint which are shown are probably genuine. It must be remembered that he acquired an immense and entirely deserved reputation for sanctity during his life, that his age was already accustomed to seek and venerate the relics of holy men, and that he was canonized only two years after his death. It is no more imaginable that his contemporaries would fail to preserve his places of abode and his sandals, robe and cord, than it is imaginable that the Christians of the first century should seek and preserve with devotion the Virgin Mary's wedding ring or the finger of St. Andrew, both of which are exhibited elsewhere. I have less confidence in the authenticity of the thornless roses which grow in the little garden—thornless these seven hundred years, but developing thorns if transplanted elsewhere, because St. Francis cast his bare body among them one winter night as a penance and their thorns disappeared rather than wound him.

But Assisi is no place for the critical mood. Let legends be legends. Here it is better to believe everything than to believe nothing. Better still to remove them from the field of credulity or incredulity to the category of appreciation. At any rate, the great church in the valley is a quiet and prayerful place,

mercifully unspoiled by any great accumulations of treasures, and well filled with poor people from the neighborhood who find it easy to worship God in the presence of the memories of their favorite saint. It is a stiff climb of three miles (so they say, though it seems less—but there is that skeptical mood again) through olive orchards up to the gate of the rock-built little city on the hill. There were carriages to be had at a rate so low that one might suspect that their drivers had taken the vow of poverty, but it seemed a wholesome discipline to go on foot, even through mud and in the teeth of a fierce wind, where so many better men had walked, possibly even in worse weather.

Assisi's century of glory was the thirteenth, for it was in the first part of that century that Francis lived his humble and glorious life there, and in the latter part of it that the painter Cimabue came, and a little later his greater pupil Giotto, to paint upon the walls of the great church the story of the life of the saint and many other scenes pertinent thereto. So whether one wishes to study the religion or the painting or the architecture of that interesting century, this place is worthy of consideration. Or if one merely wants to wander through curious narrow streets that are still medieval in their aspect, or to gaze out through ancient arches and from lofty parapets upon a scene of surpassing charm, there are few more attractive spots. The valley itself is singularly like a California valley, such for example as that in which Pomona lies as seen from the hills north of that city. But there is something more than scenery here. An Italian Methodist preacher said to me that he thought that the personality of St. Francis had added some visible quality to the scene and given to it a softness and a radiance, a certain quality of heavenly calm and a celestial friendliness. It is impossible to rationalize such a statement, but I think he must be right. The only inharmonious note was the interior of the church whose exterior was the old temple of Minerva. That had been done over in the seventeenth century in the most horrible baroque, with gilt cherubs sprawling over the spandrels and clinging to cornices in flagrant defiance of the law of gravitation. I took one look and fled out into the comparative comfort of the icy north wind. These acrobatic angels were a far worse anachronism than the sentence which I saw chalked on a wall in view of the coming election: *"Chi non vota e vile"*—he who does not vote is a rascal. That seemed rather a good sentiment. And for all its faith and mysticism there must be a streak of rationalism in this town, for it has a street named after the famous heretic Giordano Bruno. It was in Perugia, however, that I saw a pink poster bearing in large letters these words: "Remember: On Feb. 17, 1600, Giordano Bruno was burned in the Campo di Fiori."

The situation of Perugia is similar to that of Assisi, though it is somewhat higher and occupies the top rather than the side of the hill. It is a larger place too. In fact, it seems too large for the space which it has to occupy. This has led to some peculiarities in construction. For example, there are practically no streets, at least none that you can call streets without first revising your conception of what a street is. If a street is a series of discontinuous crevices between buildings, intersected at brief but irregular intervals and at odd angles by other similar crevices, burrowing under houses by tunnels and arches, and ending abruptly either against a stone wall, or at the brink of a dizzy drop into empty space—if that is what you mean by a street, then Perugia has streets. The definition should also include steep ascent and descent by stone steps, and the entire exclusion of wheeled traffic. Of course no town could live if it were all like that. There are two real streets and several others in which carriages can move with some difficulty. Perugia is still a completely walled town—the walls being chiefly useful now to keep it from falling off the hill—considerable parts of the walls being of Etruscan construction and at least one of the gates dating from Roman times. The city has a harrowing history of wars and sieges, of destructions, revolutions, tyrannies and uprisings. Men could have built the whole hill, carrying the material by handfuls, with less cost of life and toil than has been spent in attacking and defending it during these twenty-five centuries.

But Perugia's day of greatness was in the fifteenth century, and the man of that century whom she now chiefly delights to honor is a painter. Pietro Vanucci, though not a native of the town, so gave it his allegiance and his love that he abandoned his own name and called himself Perugino. But his own name is now revived as the name of the principal street—the only really and unmistakably recognizable street—and his statue is its chief adornment.

This section of Italy was sometimes in and sometimes out of the papal territory as its boundaries fluctuated with the fortunes of war. Perugia knows what it is to take the field against a papal army, and has had to try to solve the problem of remaining faithful and obedient to the Pope as head of the Church while fighting against the army of the Pope, sometimes even led by the Pope in person, as in the case of Julius II. A striking monument commemorates a victory over the papal mercenaries as late as 1859 and joyfully records the crushing of the papal tiara by the griffin of Perugia.

I dare not trust myself to try to picture the charm of this Umbrian valley as seen from the parapets of Perugia. If you look long and patiently at the pictures which Perugino and his lesser contemporaries painted, you get something of the same feeling. At first sight those landscape backgrounds seem unreal. Better understood, they are only the mirroring of the unearthly beauty which Perugino saw every morning when he looked out of his window, and which Raphael saw too when he was working under him here as an apprentice.

My other hill-town was Cortona—smaller, higher, less important, less often visited than either of the others. The only modern thing about the town was the motorbus which whirls you up the mountain-side eleven hundred feet from the station to the piazza, and drops you there in the snow. A small boy, properly instructed, takes the hand-baggage and disappears into a rabbit-burrow which turns out to be a street leading to the one hotel. From the confined location of the inn, one fears the worst in the matter of ventilation. Three flights up, a fumbling with a heavy lock, a groping across a bed-room almost pitch dark at mid-day, a flinging open of solid wooden

shutters—a torrent of sunshine and miles upon airy miles of pure and unadulterated view, from snowy mountains somewhere up north to the end of Lake Trasimone and the battle-fields where Hannibal defeated the Roman army. Who said ventilation? The word was not mentioned again, but there were occasional references to the subject of heat, after the sun went down, for the temperature was much below freezing and the sixteenth century palace which had been converted into a hotel, while it had wonderful carved ceilings in the kitchen and other beauties to match, had no fires except the little earthen pots of charcoal which you hold in your lap. But morning came, after more snow, and another view like that which the Blessed Damozel had when she "leaned forth from the gold bar of Heaven."

Cortona is one of the very oldest (as well as coldest) towns in Italy. It was an Umbrian town before the Etruscans came, and an Etruscan town for a long while before the Romans came, and a Roman for a long time before the barbarians came. But the favorite son is Luca Signorelli, a painter of the end of the fifteenth century, who was in some sense the forerunner of Michelangelo, as Perugino was of Raphael. One comes upon his pictures here in strange and out-of-the-way places, not only in the cathedral, which is itself a very simple building, but in such a place as the tiny Church of San Niccolo, simple to the verge of crudity. It is beautiful to observe how proud the plainest people here are of their painters. It can scarcely be a mere matter of publicity for the benefit of tourists, for Cortona is not a tourist town. I am confident that we were the only foreigners in town, and if there was a single inhabitant or visitor who spoke a word of any language except Italian, I did not find him. It is some satisfaction to get "out of the beaten track," but I had a suspicion that perhaps I was off the track entirely, when I found clinging to a hill-side a church which contains three great paintings by Signorelli, got a boy to hunt up the sacristan to open the church, and got another to shovel a snow-drift away from the door before he could let me in.

Our Christ Crusade Services

How We Conduct Them

Hal T. Kearns

Preparation

No series of special services can be successful without adequate preparation well in advance. Here is what we did in the way of preparation:

1. Several weeks in advance we sent printed matter to all our people announcing the purpose of the Crusade and challenging them heartily to support the program.

2. Each Sunday for several weeks prior to the beginning of the services the pastor announced them from the pulpit and urged the people to talk them up and pray for their success.

3. Cards were printed announcing the speakers and subjects for the whole series. Several of these were mailed to all our people with the request that they hand them to their friends with an invitation to attend.

4. All the organizations in the church were addressed by the minister and their pledge to support the services secured.

5. Each individual in the church was asked to pledge himself to attend each service and bring at least one person with him.

6. The minister called upon the city editor of each of the newspapers and arranged with him for a preliminary write-up of the series to be published in each paper several days in advance of the beginning of the program.

7. Arrangements were made with each of the papers to carry a write-up and picture of each speaker on the Saturday before he was to speak on Sunday, and a report of his sermon on the day following his appearance.

8. On the Saturday before the first service attractive cards were placed in the mail boxes of all the houses in the neighborhood of the church, inviting the occupants to the services and announcing the speaker of the following day.

Carrying On

1. Programs of the whole series were given those who attended each service.

2. Great care was taken each week to see that write-ups and pictures of speaker for following Sunday were in the hands of newspapers several days in advance.

3. Great care was also taken to see that abstracts of the sermons were in the hands of the newspapers not later than Friday of each week. In most cases these abstracts were furnished from the office of the General Superintendent. In most cases these abstracts were printed in full by the newspapers and in every case were generously quoted.

4. Paid display space was purchased in the Saturday papers each week announcing the speaker and subject for the following day.

5. Special announcement of the program for the following Sunday was sent to all our people each week.

6. Each Sunday a record was made of those of our people who were absent and during the week they were called by some member of our telephone squad or sent a special note inviting them to be present next Sunday.

7. The minister and our calling committee were busy throughout the series calling on our people and urging them to attend the services.

Results Thus Far

1. Our people have been aroused and reinspired for the work of our church. They have a new consciousness that we are a part of a great Church. Their pride and interest in our church has received a new impetus.

2. Many Universalists who have moved to Baltimore but had not become identified with our church have come forward as a result of these services and

have manifested the intention to work and worship with us.

3. Through our publicity we have attracted to our church many people who evidently never knew anything about our church before. By the use of "Welcome to Visitors" cards in the pews, we have secured the names of many of these people. A number of them have indicated their desire to know more about us, to have the minister call, and in some cases to make our church their church home.

4. Our publicity has also made our church known throughout the city as never before.

5. Reports of sermons appearing in the newspapers have spread our teachings far and wide.

6. The enthusiasm generated among our people by these services is largely responsible for the fact that on the day following the closing service our church eagerly and joyfully accepted its quota assignment in the new five year financial program of our General Convention.

Conserving the Results

1. Our minister and calling committee are now busy calling on the new people reached through these services and trying to tie them into our church program.

2. Our church membership committee is hard at work interviewing possible church members with the hope that we shall receive a large number into our church family on Easter day.

3. With the hope of interesting people in church membership and for the purpose of giving those who are to unite with the church an appreciation of the privileges and responsibilities of church membership, our minister is conducting a training class for church membership each Friday evening. It is proving to be highly valuable.

4. To harness the Christian impulse created by the Crusade services, the programs of all organizations in our church are being enlarged so as to give every one an opportunity to render service to and through the church.

5. As a part of our follow up and church extension program we have secured the names of one thousand families living in the vicinity of the church, and to them we are sending an invitation to worship and work with us if they are not members of some other church in Baltimore. We are also inviting the children in these families to attend our Sunday school if they are not attending elsewhere. Later we hope to be able to make a friendly call on all these families.

Appreciation

Our church is deeply grateful to the General Convention for making this series of services possible and for its hearty co-operation throughout the entire program. We appreciate as never before the interest of the Convention in our church and we wish publicly to record not only our gratitude but also our pledge of hearty co-operation in all the work of the Convention.

We also wish to record our debt of gratitude to all the speakers in the series. They all gave us fine messages and we were inspired by both their personality and enthusiasm.

And let us in closing advise each of our churches to arrange for such a series as we have had here. They will bring a new birth of enthusiasm and consecration to every church which has the wisdom to carry them out. But do not try them unless you are willing to put into them the energy, the patience and the co-operation which will be required to make them successful.

Baltimore, Maryland.

Tokyo Notes

Samuel Gilbert Ayres

WE are still having some trouble with earthquakes. Tokyo has experienced some two thousand tremors since Sept. 1, but fortunately most of them have been slight, and have not disturbed any one greatly. On Jan. 15, however, one occurred which, it is said, registered one-half of the intensity of the big quake. Things were violently shaken, a few people were killed in Tokyo and Yokohama, and a number of buildings destroyed. Our property was not affected to any serious extent, and outside of some cracked walls at the Missionary House, some china and bric-a-brac broken, everything came through all right. After one has been through the experience he wonders how anything remains standing, for all things seem to rock like a ship on a stormy sea. It has a most disturbing effect upon the mind, and large numbers of people lose control of themselves. This is not surprising when one thinks of the numberless tragedies due to the great earthquake in September; rather one is astonished at the poise and optimism which are to be found everywhere. Here is the foundation for our faith in Japan's future, and of our firm belief that she will come through all right. Such people are worth the best that we can do for them.

We have undertaken some new things at the church barrack since our last report. On Jan. 31 Mrs. Ayres began an English Conversation Class. Some twenty-five have registered. The class is held from six to seven o'clock, and is followed with a meeting by Dr. Ayres at which he gives an address. At present he is speaking upon "Christian Democracy." On Sunday evenings Mr. Kawabata is holding a "Round Table" service, at which he gives an address followed by questions and discussions. Singing is made a special feature, and there is no reason why the meeting should not grow in interest and numbers.

On Feb. 9, at our Blackmer Home occurred an event in which all of our American friends will be greatly interested. It was the marriage of Miss Matsu Koyama to Mr. Shunsuke Yoshioka. Dr. Ayres performed the ceremony, assisted by Mr. Kawabata. About twenty guests and the girls of the Home witnessed the marriage. The library, where the ceremony was performed, was tastefully decorated. Mrs. Rowe played the wedding march, and our girls sang

a marriage hymn. After the ceremony an excellent dinner was served, after which Mr. and Mrs. Yoshioka left for western Japan to visit some of Mr. Yoshioka's people.

We are happy to be able to state that Mrs. Yoshioka will continue her work for the mission. She is fortunate in having married a young man who has every sympathy with her work, and who will assist her as far as he can. At present he is studying and teaching in the Imperial University. We trust that as the years come and go theirs may be an abundant and increasing happiness.

The annual meeting of the Tokyo church was held on Jan. 20. The reports on the whole were encouraging. The loss of the church building has affected somewhat the attendance, and has made impossible the continuance of some of the work started last spring, but there was nothing pessimistic about the meeting. Conditions were thoroughly discussed, and plans were made for a year of aggressive work. The treasurer reported an increase in the amount and number of subscriptions. Mr. Kawabata reported that he expected to hold weekly meetings in the members' homes in different sections of the city, and by this means not only reach the people of the church, but some of their friends also. He also announced the English school, which had been discontinued because of conditions caused by the earthquake, would be reopened in April. The hope was expressed that in another year the new church would be a reality, as without it the parish is seriously handicapped in almost all that it attempts to do. Mr. Toshio Sato, chairman of the committee on the new church fund, reported that the subscriptions totaled over 2,200 yen, and that more was on the way. It is hoped that 10,000 yen will be subscribed within the next two years.

Two social meetings have been held during the month. One consisted of the members of the English Bible Class, and was held at the church barrack. Some very good English speeches were made in which the members expressed their regret at the departure of Dr. Ayres, the teacher of the class, in April. After a short response by Dr. Ayres cakes and tea were served.

On Feb. 16 Dr. and Mrs. Ayres had a social for the church at the Missionary House. It was largely attended, and a most enjoyable evening was spent playing games, singing and visiting. Among the features was an improvised Japanese drama given in English by the Young Men's English Bible Class. A guest at the social was Mr. Harold W. Bibber of Gloucester, who has recently come to Tokyo as a representative of the International Electric Company. We were glad to welcome him, and to have him meet so many of our Japanese Universalists. We hope to have him with us frequently.

The members of the Ohio W. U. M. A. will be glad to hear that it was decided at the semi-annual meeting of our Japan Council to open the Ohayo Kindergarten in our temporary church building the first week in April. The unoccupied portion of our church lot will make a good play-ground, and the children with whom we have been doing relief work will make up the pupils of the kindergarten. There seems to be a fine opportunity for this kind of work in our present location, and as it will cost but little more than at present we are putting into relief work, we thought that it would be wise to make the venture. Miss Kent will be the executive in charge.

Every one in our Tokyo church is anxious to know how the campaign for funds in America is going. No definite news has reached us as yet, but we know that the work is well organized, and that we shall have some good news before long. This interest on the part of our Japanese people is an excellent sign. It speaks well for the future of our work.

Feb. 20, 1924.

Our Prayers Together

(A Page Inspired by the Christ Crusade)

Saturday, April 12

"Our Father who art in heaven."

"Show us the Father and it sufficeth us."

"One God and Father of all, who is over all, and through all, and in all."

"Behold what manner of love the Father hath to us, that we should be called the sons of God."

"Ye shall be holy, for I, Jehovah your God, am holy."

Prayer: Dear Lord, the great God over all, we thank Thee for the revelation of Thy nearness, and love, and care, for and over all, shown in the first words of the prayer which Jesus gave for the use of all. O help us that we may miss none of the comfort in that blessed "Our Father."

But especially help us that we may not miss the summons and inspiration in these words: that it is revealed in them that we are of Thee and like Thee; that so we may and must be like Thee, holy, then, because Thou art holy, and loving because Thou art loving. In the spirit of Jesus, our older brother, help us to be true to our divine inheritance. *Amen.*

Sunday, April 13

"Hallowed be thy name."

"Thou shalt have no other gods before me."

"Thou shalt not take the name of the Lord thy God in vain."

"O worship the Lord in the beauty of holiness: fear before him all the earth."

"And one cried unto another, and said, Holy, holy, holy, is the Lord of hosts; the whole earth is full of his glory."

Prayer: Dear Lord, save us from the shallowness which misses the sacredness in things sacred. Move us especially to seriousness in the presence of whatever conveys or awakens the thought of Thee, that Thy Holy Name may be duly honored by us all.

Deepen that spirit of reverence in us which is, like mellow soil, friendly to the seed of all that is good, and to the rain and sunshine which give it growth.

May the worship of Thy Holy Name and the beauty of holiness increase everywhere.

Through Jesus Christ, our Lord. *Amen.*

Monday, April 14

"Thy kingdom come, thy will be done on earth as it is in heaven."

"Seek ye first the Kingdom of God and his righteousness."

"Fear not little flock; for it is your Father's good pleasure to give you the kingdom."

"For the kingdom of heaven is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost."

"I delight to do thy will, O my God: yea, thy law is within my heart."

Prayer: Our Father who art in heaven, we thank Thee that multitudes are praying this great prayer, "Thy kingdom come." May other multitudes pray it, we beseech Thee, until craft and force, in the interest of selfish ambition, shall cease amongst men, and Truth and Love shall reign, and good will and peace shall prevail everywhere.

To this end may "Thy will be done on earth as it is in heaven"—where the stars promptly, and constantly and always, keep to the courses to which they are bidden by Infinite Wisdom; or where the angels, with equal regularity, for love's sake, obey the law of the Infinite Love.

As our first and best contribution to this divine result help us this and every day to do Thy will.

Through Jesus Christ our Lord. *Amen.*

Tuesday, April 15

"Give us this day our daily bread."

"Ask, and it shall be given you."

"What man is there of you who, if his son ask bread will he give him a stone? or if he ask a fish will he give him a serpent? If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father who is in heaven give good things to them that ask him?

"Give me neither poverty nor riches, feed me with food needful for me."

Prayer: Dear Father, we thank Thee for our daily bread. O help us more and more to realize how dependent we are upon Thee for it, that whatever we must do to secure it were in vain didst Thou not give it, that whoever may plant and water, Thou only givest the increase. Help us to remember this, that all food and every most commonplace blessing may be to us sweet and holy.

And help us to remember this that we may be restrained from excesses as we partake of Thy bounties; and that we may be moved to prove our gratitude for our daily meal by consecrating the strength it gives us to Thy service. O give us grace to see that the prayer is for a common blessing—"Give *us* our daily bread"—and that he violates the spirit of it who does not pray it thus, and with the determination, so far as he should, to see it answered.

O give us grace to pray this prayer, in his name who also is the Bread. *Amen.*

Wednesday, April 16

"Forgive us our debts, as we forgive our debtors."

"Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times? Jesus saith unto him, I say not unto thee, until seven times, but, until seventy times seven."

"I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you."

"And when they came to the place, which is called Calvary, there they crucified him. . . . Then said Jesus, Father, forgive them; for they know not what they do."

Prayer: "Forgive us our debts, as we forgive our debtors."

O Thou who art acquainted with all our ways, and dost require that our ways be fully conformed to Thy blessed will, help us to see how exacting is Thy will. "Forgive us our debts." O do we then as truly need Thy forgiveness for our debts, our sins of negligence and omission, which leave us in Thy debt, as for our vicious breaking of Thy commandments, our acts of violence! We stand condemned and confounded before Thee! "Forgive us our *debts*."

But Thou providest a way of forgiveness. Give us grace, we beseech Thee, to walk in it. Help us to pray the prayer for forgiveness which Jesus taught, but also to open the way for this mercy by being merciful. "Forgive us our debts as we forgive our debtors;" forbid, we pray Thee, that our hardness of heart, our unforgiving spirit, shall make of this prayer, when we say it, a mockery. Help us to the fulfilment on our part of Thy full program of mercy—that we may forgive and be forgiven.

We ask this in his name who said, Love your enemies. *Amen.*

Thursday, April 17

"Lead us not into temptation, but deliver us from evil."

"Watch and pray that ye enter not into temptation; the spirit indeed is willing, but the flesh is weak."

"And he went a little further, and fell on his face and prayed, saying, O my Father, if it be possible let this cup pass from me: nevertheless, not as I will, but as thou wilt."

"Blessed is the man that endureth temptation: for when he is tried he shall receive the crown of life which the Lord hath promised to them that love him."

Prayer: "Lead us not into temptation, but deliver us from evil."

Gracious Father, we thank Thee for the clearness with which Jesus teaches us in this petition that the evil to us is not in the trial which tests our strength, but in the surrender to it. O help us with such promptitude, and energy, and trust in Thee to meet the inclination to evil, the trial of our moral strength, that it shall have in us only its proper effect; to make us strong—as the blast makes strong the tree exposed to it, or the burden the back of him who bears it.

By Thy grace help us to be more and more like

him who, tempted in all points like as we are, was without sin.

We ask for this victory in his name. *Amen.*

Friday, April 18

"For thine is the kingdom, and the power and the glory, forever."

"Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty; for all that is in the heaven and in the earth is thine. . . . and thou art exalted as head above all."

"Now unto the king eternal, immortal, invisible, the only wise God, be honor and glory forever and ever."

"And every creature which is in heaven, and on earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb forever and ever."

"The Lord God omnipotent reigneth."

Prayer: "For thine is the kingdom, and the power, and the glory, forever."

Dear heavenly Father, help us to feel all that he felt, who, having learned the prayer from Jesus' lips, uttered his heart in the ascription which concludes it.

Help us to realize that, in the deeper sense, and whether man will or not, Thy kingdom is already here, and that it is Thy will which gives stability to the universal frame, and guarantees for it the fulfilment of glory.

For our comfort help us to feel underneath us the everlasting arms, and about us the grace divine.

Help us to feel within us, until it becomes our very own, the Will to the Good, which never dies nor tires, and which will not let us off until heaven and earth are one.

Hear us, Lord God, through him who came to tell us, and to show us in his person, the manner of the kingdom, and the way to glorify Thee, and to the peace which passeth knowledge. *Amen.*

Contributed by the Rev. Charles R. Tenney, D.D.

Unveiling of Inness Triptych

IN the little Universalist church in Tarpon Springs, Fla., the Church of the Good Shepherd, history was made when George Inness, Jr., formally presented to the church his triptych, illustrating the Twenty-third Psalm, on Saturday afternoon, Feb. 9.

It marked a new epoch in religious art, and in years to come it will be history, that at that time was unveiled the picture which revolutionized religious paintings for all future generations; and to those privileged to be there it will be a day long to be remembered.

The introductory address by the Rev. Louis J. Richards announced that the gift of the triptych was to be formally made and asked Mr. Inness to speak. Mr. Inness briefly presented the paintings to the Church of the Good Shepherd of Tarpon Springs, and Mr. J. C. Beekman made a pleasing little speech of acceptance, in which he said how inadequate words were to express thanks for a gift of that magnitude. The Rev. Marion Shutter, D. D., of Minneapolis, Minn., made an able address paying very beautiful tributes to George Inness and George Inness, Jr.

Mrs. Louis J. Richards repeated the Twenty-third Psalm, and as the words "The Lord is my shepherd" were heard, the curtains were slowly parted, revealing the sky of the center picture. A shaft of light so dazzling in its brilliancy that it left the onlookers breathless was seen in all its marvelous radiance, and a hush came over the audience already tense with expectancy. Then came the rest of the picture; the shepherd leading his flock, out into the horizon, beyond into that mysterious promise which seems to fill the picture. The curtains were drawn back further and the three paintings were revealed in their wonder.

The artist's message was understood by those who knew not art and by those who did, by those who do not turn to God for guidance and those to whom He is all.

The first canvas, "Beside Still Waters," is a landscape full of serenity; clouds drift in a sky full of subtle lights, which shed their warmth over a green field and a stream of "still water," water limpid, pellucid, reflecting all these lights so elusively that one involuntarily seeks and finds peace in its purity.

"He Leadeth Me" is the largest picture of the triptych. Here the clouds are more colorful, sending marvelous rays upon the earth and the shepherd with his flock. One may look and find unlimited treasure here.

The third painting, "In Green Pastures," a meadow glowing, green with things growing, creation, the sky is filled with clouds palpitating with hope and the "evidence of things unseen."

As a great master might improvise on his violin, so George Inness, Jr., works upon his canvases, and this subtle something which he gives to his paintings puts him in the niche which he alone fills. Genius, plus temperament, added to deep spiritual quality, make him the master, famed over the world, that he is.

In making this gift to the Universalist church, George Inness, Jr., is making a gift to the world, for in the years to come this little church will be a shrine to which many world weary pilgrims will come to seek the message for them they will find in these pictures. They will be sermons to all who come to look upon them, preaching more powerfully than words of God and His infinite wisdom.

"He restoreth my soul"—lost in contemplation of these pictures, that is the thought which can not help but come to one; the purity of their spiritual quality is so dominant that one loses himself and is made new by the ever present Power which "restoreth the soul."

Such is the gift George Inness, Jr., has made to the Universalist church of Tarpon Springs, and to the world.

Hymns were sung; addresses followed from Dr. Grace Whitford, Mr. Franklin Adams, who after looking upon the pictures felt his speech so inadequate that he simply could not go on, and Mrs. Katherine

B. Tippets, who paid homage to the artist for all the Woman's Clubs of Florida. The benediction closed the services for the afternoon, after which the church choir sang. Dr. Whitford's address follows:

I feel humble and most inadequate to this occasion and would not be here in this position were it not for the absence of our dear Mrs. Blackman, whose mere presence graces any occasion. However, perhaps no one here has been given more from the three paintings of Mr. Inness that have hung on these walls for some time, nor from the three new and glorious ones that I have been privileged to see by the painter, and which I now view for the first time in their permanent setting.

It means much in these days of an easy skepticism (for we do not bother to take even our skepticisms hard!) of a general spiritual apathy, of a crass materialism, that a man of soul and technique—one "whom a dream hath possessed"—has given to us in this humble little church fruits of his genius.

Throughout the ages, in all corners of the world, God has put into every human heart, atheistic or Deity-seeking, the leaven of loneliness, the source of a divine unrest in each human being that only temporarily finds fulfilment in human companionship. It is the force that leads the human heart, consciously or unconsciously, to seek God. To lead to this divine companionship—the Fatherhood of God—the Creator, from time beyond our knowledge, has sent to the four corners of the world His interpreters of life, and love, and beauty. They have wrought in copper, on stone, in wood, on canvas, each to the needs of his epoch. In this day of a constant unrest, of undefined aspirations, definite commercialism, he has sent into our corner of the universe for a time his interpreter, George Inness, Jr., who has given us the new pictures before you. As you look at them, you see the promise of the possibility of an earthly as well as of a future fulfilment of that active, joyous peace "that passeth all understanding."

George Inness has painted on these canvases not pictures of objects, but the symbols of the things that each may put there to interpret for himself. Not the least of our blessings is the personal association of the creator with his pictures: a relationship of artist, picture, and viewer that seldom comes. In future years, thousands will look on these pictures who have never had the privilege of having known the artist.

I like to think that into these paintings have gone not only a great technique and genius, but that other factors have contributed to make possible pictures like these. Into them have gone two great human relationships—the long years of closest understanding of George Inness the older, with his son, George Inness; and the many years of humorous, intelligent companionship of the wife, Julia Roswell-Smith Inness, and the great love that George and Julia Inness bear for each other.

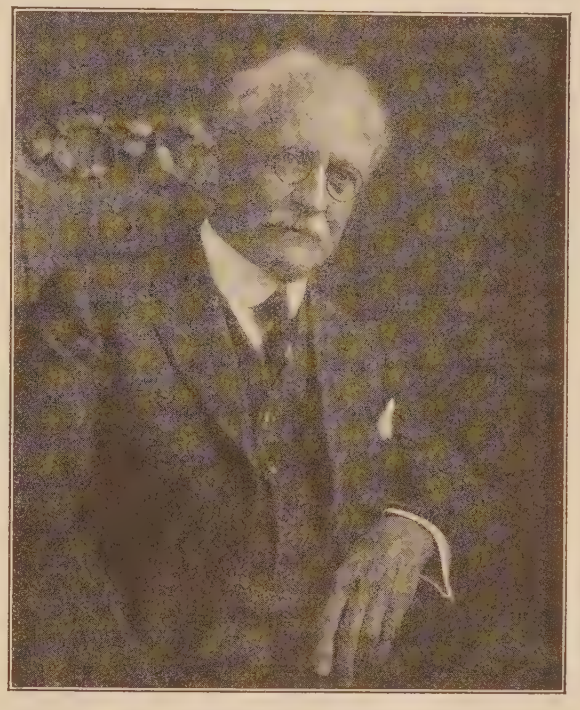
To have seen these pictures and to carry them in your heart, where, "when the world is too much with you," you may steal away and see them with your mind's eye again, is much. To be near this rich gift, where you may see it often and find each time new and lovelier things, is more. Somehow, in some way, pessimistic though you may be over things as they seem to you, you can not go away from these six pictures without knowing that "God's in His heaven, all's well with the world!"

The reception in the evening was attended by a large number of people, and the program arranged was delightful in every way. Mr. Max A. H. Fitz, of St. Petersburg, who sang in the afternoon, played several selections on his violin during the evening program.

The Rev. Francis Bishop of Montgomery, Alabama, spoke, as did Dr. Marion Shutter, of Minneapolis; then Mr. Richards asked Mr. Inness to talk.

Mr. Inness is the most retiring of men, and prefers painting to talking, he says. But he proved that as a talker he is almost as able as a painter of pictures. He told his friends interesting bits of his work and many incidents which were delightful.

In speaking of the three first panels which he did several years ago, he said: "Mrs. Inness is the one to whom credit is due for these. Years ago a cyclone hit this church, breaking the window which then formed the chancel. The ladies of the church met



GEORGE INNESS, JR.

and talked the situation over. No money was available for the new windows, so my wife said, 'Never mind, I'll have my husband paint some pictures to cover them up, and that will be cheaper than the glass!' "

So came the first three pictures to the church, and Mr. Inness told how he plans some day to change them. At the end of his little talk Mr. Inness paid the most beautiful tribute to Mrs. Inness that a man could pay his wife. He told how, in starting out, he merely painted pictures, and it was his wife who urged him to try for something better and who made possible the wonders we were feasting upon. And in conclusion he said: "If there be any good in what I have done, anything I have accomplished is due to this woman God gave me. It is not I but *us*."

Mr. Richards asked Mrs. Inness to respond, which she did very modestly by paraphrasing Longfellow's well-known verse thus:

"Wives of great men oft remind us
They can make great men's lives sublime,
And, departing, leave behind them
Great men's footprints on the sands of time."

—*Tarpon Springs Leader.*

An admirable musical program afternoon and evening was given by the Misses Hollister and Davis, Mr. Bachman, Mrs. Alice Chapman, Mr. Ruisi and Miss Eva Benjamin.

The *Tarpon Springs Leader* also published in full the scholarly address of Dr. Marion D. Shutter of Minneapolis on "Modern Art in Religion" and an editorial sketch of the life of George Inness, Jr., by Helen Hennig, part of which follows:

Often the question is heard, "How did George Inness, Jr., ever happen to come to Tarpon Springs?" Knowing that the life of the man, as well as the artist, would be of interest to many others, we asked him, and in telling the story of his own life Mr. Inness, in his modest way, made it rather the story of his father.

George Inness came to the east coast of Florida more than thirty years ago, hoping to benefit Mrs. Inness's health. They found the climate there did not agree with her, and Tarpon Springs was recommended to them.

They came here and built a small house, where Mr. and Mrs. George Inness, Jr., now live, and there it was that many of his most famous pictures were painted. The room which is the hall in the house as it has been rebuilt was George Inness's studio and some of his world famous masterpieces were painted in it.

George Inness, Jr., was born in Paris, France, Jan. 5, 1854. He was destined to be an artist, for his parents called him "little artist" from babyhood; so, with paint and brushes for his playthings, he began at an early age to realize he was going to be an artist and, as he puts it, "I had no choice in the matter; I simply had to be an artist." In this atmosphere he grew up, going to Paris again at the age of fifteen, and studying with his father in Rome, Italy, from 1870 until 1874. He then studied a year in Paris, 1875.

George Inness, Jr., married Julia Goodrich Smith and for a number of years they lived in Boston and New York, he and his father sharing a studio. From 1895 to 1899 they lived in Paris. At that time the United States was at war with Spain, and George Inness dropped his paint brushes to answer the call of his country, like the splendid American that he is. However, he was fated not to be sent to the front, and so asked for his family to join him in the well-known war game of "waiting." From then on the family have always lived in the East and Florida.

If one wishes to know of the honors which have been bestowed upon this artist one must glance in "Who's Who in America." It says: "George Inness, Jr., exhibited annually at the Paris Salon, had honorable mention in 1896 and gold medal 1900. Officier Academie des Beaux Arts, Paris, 1902. A. N. A., 1895, and N. A., 1899. Author Art, Life and Letters of George Inness, 1917."

These few dates and facts are but the outline of a life filled to the full with happenings and peopled with "personages" that would make a book of rare interest, for, unlike many men of genius, George Inness, Jr., is versatile. As an author he has written several books which reflect his personality on every page; gifted with a keen sense of humor, he is the most interesting of speakers, and as an artist his pictures are loved the world over.

Straton-Potter Debate

THE third in the series of five Fundamentalist-Modernist debates between the Rev. Dr. John R. Straton, pastor of Calvary Baptist Church, Manhattan, Fundamentalist, and the Rev. Charles Francis Potter, minister of the West Side Unitarian Church, Manhattan, took place in Carnegie Hall on Saturday night. The decision went to Mr. Potter, which gives him two to Dr. Straton's one. Two debates are yet to follow.

The judges of the third debate were H. F. Gunnison, publisher of the *Brooklyn Eagle*, Louis Annin Ames, president of the Sons of the American Revolution, and Ernest S. Conant, of the Bar of New York. The debate was on "Resolved: That the Miraculous Virgin Birth of Christ is a Fact and that it is an Essential Christian Doctrine."

Dr. Straton made the first speech for the affirmative. He spoke of the sorrow of the nation at the deaths of two Presidents of the Republic, Warren G. Harding and Woodrow Wilson, both of whom favored the old-fashioned views of religion. He then presented his side of the case under three heads, the possibility of the virgin birth, the probability of it and the positive proof of it. He affirmed that the virgin birth was possible in the light of science and quoted from many sources. He declared that scientists had demonstrated that generation of life can be brought about aside from sexual union.

"When we are taught," said Dr. Straton, "that the power of Almighty God moved upon a virgin's thought and overshadowed her, that the radiant light of Heaven shone upon her, and that her submissive mind was centered in obedient willingness upon this blessed enterprise of bringing forth a Saviour for mankind, even our poor limited minds can catch some faint glimpse of the way, both psychologically and physiologically, by which God may have brought about the divine conception and virgin birth of Christ."

Dr. Straton said that he believed the virgin birth of the Lord was a miracle and should be accepted as such. Indeed, every birth is a miracle, the speaker said. Miracles are entirely rational and miracles are possible because of God. Dr. Straton made much of the point that personality was superior to natural law. God sent Christ because the world needed a new spiritual head. Matthew received the revelation of the coming of Christ through the prophecies. Congruity in the life of Christ demanded the virgin birth. At the close of his address Dr. Straton said:

"The virgin birth is an essential Christian doctrine, first, because to deny or reject it is to deny the integrity of the Bible and to reject its authority. The facts of Christianity are deposited in the records of Christianity, and those records are in the Bible. To reject one part of the New Testament as untrustworthy is to invalidate it all. It is self-evident to any logical mind that if some have the right to tear out of the Bible the clear, detailed and elaborate record of the conception and virgin birth of Christ, then others may claim the right to tear out the record of the crucifixion, the resurrection, or any other part not acceptable to their whimsical taste. Thus, we would soon have no Bible—no fixed spiritual standards and no reliable guide for our souls."

The Rev. Charles Francis Potter took the negative side of the argument. He said:

"Jesus Christ is the most inspiring character that the world has ever known. Although he was brought up in an obscure carpenter's home nineteen centuries ago, and never traveled a hundred miles away from it; although he never wrote a book, nor led an army, nor championed a reform of social wrong, nor did any of the things by which men usually attain greatness and influence, he is nevertheless by common consent recognized as the greatest being who ever walked this planet. Men of all sorts have rejoiced to be numbered among his followers and have proudly met death rather than renounce their allegiance to him.

"Ever since he first appeared men have wondered as to the reason why he seemed to be greater than other men. As the years and centuries have passed and the impact of his dynamic personality has seemed to increase in force rather than to lessen,

the question is asked with more and more insistence by thoughtful men.

"From the early days there have been different opinions as to the source of Jesus' greatness, and there is great difference of opinion to-day. On one point, however, most Christians agree, namely, that Jesus was what he was because the spirit of God was in him. Even my worthy opponent and I would agree upon that point, I think. Now I am content to let the matter rest right there, but my opponent wants to go further. He insists that the spirit of God got into Jesus in a particular way, in a most unusual way, in fact in a miraculous way. He insists, moreover, that belief in this miracle is an essential Christian doctrine, that is that unless you believe in it you are not a Christian!

"Get that point very firmly and clearly in your mind. It doesn't matter to my opponent whether or not you and I agree with him that Jesus was what he was because the spirit of God was in him; it doesn't matter whether or not we follow Jesus' teachings to the very best of our ability and try to live a Christian life; it doesn't even save us to believe in the Deity of Jesus; unless we agree with my opponent as to the particular way in which Jesus became divine, then we are heretics and can not be Christians, because we will have rejected what he calls an essential Christian doctrine.

"The chance of a human being being produced by a virgin is very, very remote. The normal method of reproduction in humans is by a male parent and a female parent. The separate new individual begins to develop when a cell from the one joins a cell from the other. Parthenogenesis would be the development of an unfertilized egg-cell. The best known instance of parthenogenesis is the case of the common aphis, or plant louse. It has been known also to occur among mites, beetles, bark lice, caddis flies, silkworms, saw flies, currant-worms and certain maggots.

"It is never known to have occurred among the higher animals or men. There is no parthenogenesis in mammalia. For that statement I refer you to almost any biologist in the world. I will quote you the highest scientific authority I know, the man who was chosen to write the article on parthenogenesis in the Encyclopedia of Religion and Ethics, Dr. J. Arthur Thomson, Regius professor of natural history in the University of Aberdeen, who says: 'As yet, no instance of either artificial or natural parthenogenesis has been observed in the animal kingdom above the level of amphibians.'

"Now that does not mean that virgin birth among human beings is impossible, but it does mean that it is very improbable, and it makes a truth-seeker rather suspicious of any alleged virgin birth. The evidence must be very convincing indeed to make us believe that any child was ever born of one parent alone.

"What is the evidence that is offered to us? Remember now that the question before us is not one of possibility, it is a question of fact; not whether God could have caused a virgin, unknown of man, to bring forth a child, but whether He actually did so.

"Let us examine the evidence. The New Testament includes it all. Let us take it chronologically, in order to begin with the evidence nearest the event in question. Our points would be just as true if we took it in any other order, but since this is a question of historic fact, it is better to take the books in historic order, and that order is generally agreed upon by scholars, conservative and liberal alike, to have been as follows:

"What does Paul have to say about the virgin birth? He must mention it a great deal, for it would work in well with his line of argument. But what do we find? Absolutely no mention of the virgin birth at all in all of the thirteen letters ascribed to Paul, and Paul was the greatest missionary preacher of the early Christian Church. Not only do we find no affirmation of the virgin birth, but we find the direct opposite stated. In Romans 1 : 3, Paul says that Jesus was 'made of the seed of David, according to the flesh.' Now it was Joseph, not Mary, who was of the seed of David. In 2 Timothy 2 : 8 Paul repeats that Jesus was 'of the seed of David, according to my gospel.' In Galatians 4 : 4 Paul says 'God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law.' That is the same idea which he uses in Romans 5 : 3, where he says God sent His own Son 'in the likeness of sinful flesh.' Now any one who believed that the Holy Spirit was the father of Jesus would not write in that fashion. Paul believed that Jesus was really human and based his whole plan of salvation on that fact. If he believed that Jesus was born of a virgin by the Holy Spirit, he could not write, 'Made of a woman, made under the law.' "

Mr. Potter went on to examine all the Bible references and then said:

"We come now to the second part of the debate, as to whether or not this doctrine is an essential Christian doctrine.

"Immediately the question rises whether any doctrine can be essential to Christianity which is not a fact, and my opponent has certainly not proved it to be a fact. The second part of the resolution of the evening depends upon the first. It is certainly time that mistaken persons stopped making the virgin birth a test of a Christian's faith. No doctrine based on such a flimsy foundation ought to be a test question for young men entering the Christian ministry. If it is so maintained there will soon be no Christian ministry, and Christianity will degenerate into a few congregations who do nothing but listen to ministers who do nothing but harangue on ancient theological matters.

"Not only is the virgin birth not an essential Christian doctrine because it is not based on a historical fact, but its non-essentiality is proved by the fact that many modern Christian theologians, preachers, teachers and laymen do not consider it essential and still retain their membership in churches of practically every Protestant faith.

"I am sure that Dr. Henry Sloane Coffin would not refuse membership in his church (Presbyterian) to one who believed in Jesus but who doubted whether or not the virgin birth was an essential doctrine. Certainly his book on 'Some Christian Convictions' leads one to suppose that. Nor would Dr. Parks of St. Bartholomew's, nor Dr. L. Mason Clarke of Brooklyn, nor Dr. Woelfkin of Park Avenue Baptist.

"Will my opponent dare to say that the entire Unitarian denomination, which includes Charles W. Eliot and William Howard Taft, and which has twenty-two names in the Hall of Fame out of the sixty-five there, and the Universalist denomination and the liberal Quakers, both containing some of the best people alive to-day, will he dare to say that these are not Christians? Yet if he maintains that the virgin birth is an essential Christian doctrine, he must say so. Jesus said, 'By their fruits ye shall know them,' and modernists respectfully submit that those who try to follow Jesus, to catch his wonderful spirit of service, to live lives of spiritual consecration to God and humanity, these are really Christians. And there is an increasing number of such souls who can not honestly believe that the miraculous virgin birth is either a fact or an essential Christian doctrine."

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A GREAT BOOK FOR CHILDREN*

"THE House on the Edge of Things" is a gleam of light on a dark day. Ethel Cook Eliot writes it for children, and Frances Eliot Fremont-Smith illustrates it for children. But adults who have kept young hearts will pass several happy hours by the fireside with this charming book, especially if they read it aloud.

Kenelm the poet boy with "the friendly face for all the world" is the kind of boy wise mothers will want their boys and girls to play with.

The Stranger-Woman who shows the boys and girls that even the dead stick is "a wonderful thing" is a teacher we all ought to have.

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*The House on the Edge of Things." By Ethel Cook Eliot. Illustrated by Frances Eliot Fremont-Smith. The Beacon Press: Boston, Chicago, San Francisco. Price $2.00.

"She taught him how to make little verses about common things, such as sticks and stones and grass and houses and mills and fires and heat and cold and roads —and many other wonderful common things."

One of the stories is about the rain goblins, and it is a fine thing for children to get in this fascinating little story the sentiment of Kenelm's verse:

"The smell of rain is lovely,
And the feel of rain is good,
And once I stayed all morning
With rain in a wood."

The servant who was a goddess, the little blue water children, the friendly fairy, the star child, the wind creatures, the spring fairy, all live in this book.

Not only is there perfect understanding of the mind of the child and real success in reaching it, but there is understanding of nature and of the great truth both stated and implied that the little fairies of wood and water, all the powers of nature, are beneficent if we only come to know them.

There were the bird fairies to whom the boy Stephen was kind and who always thereafter let themselves be seen by him and who came in myriads at his call of distress.

There was the red leaf which led Kenelm straight through the blizzard to the little princess lost in the trackless woods when all the king's soldiers could not find her.

To children they are fascinating fairy stories; to grown-ups they are beautiful parables.

The line and color drawings, done by a true artist, the beautifully printed and bound book itself, make an adequate setting for these stories.

If parents of insight and culture are worried about the excessive devotion of their children to coarse comic supplements, they had better start them in time on books like Mrs. Eliot's. Why are they so much better known in England than in the United States?

* * *

FROM THE REV. CHARLES FRANCIS POTTER

To the Editor of the Universalist Leader:

In the *Universalist Leader* of March 8 an interesting article appears, entitled, "Modernist Bible Classes and Bibles," evidently inspired by the newspaper reports concerning the Modernist Bible Class and the American Bible.

A great many people have misunderstood just what I mean by the American Bible. I have no intention of inventing or writing an American Bible. Bibles do not come that way. No one man ever writes sacred scriptures. They grow. All I am doing is pointing out that an American Bible is in the process of formation. This is a matter of fact easily verified by any one interested.

A body of literature is being accepted by the American people as inspirational and somewhat authoritative. It is growing up in exactly the same fashion as the Hebrew Scriptures grew up. Certain cycles of stories are grouping themselves around great American heroes. There is a Lincoln cycle, a Roosevelt cycle, a Washington cycle, and several others, exactly as in the beginning of the compilation of the Hebrew Scriptures there was a David cycle, a Moses cycle and an Amos cycle, etc. The utterances of some of our social reformers are rapidly coming to be as inspirational for us as the words of Amos and Hosea were for the Hebrew people.

This American Bible is not altogether what some of us would like to have it be. For instance, when we first met with the problem of whether or not we should enter the League of Nations, it was not the Sermon on the Mount which decided our course of action. It was a verse from one of the speeches of George Washington, a verse about "avoiding entangling alliances."

I note that your editorial speaks of clinging tenaciously to the Bible of our forefathers. I have no idea of abolishing the Hebrew and Christian Scriptures. Indeed those Scriptures were inspiring for many great Americans. What I am trying to point out, in spite of a great deal of misunderstanding, is the fact that, whether we like it or not, a similar authoritative body of American scripture is forming itself. It will probably be many years before we have a canon of American scripture, and I hope such canon will never really be closed, but such liberals as Universalists and Unitarians ought to face the facts.

Charles Francis Potter.

New York City.

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ON PARK STREET CHURCH

To the Editor of the Universalist Leader:

To-day I chanced to see the *Universalist Leader* for March 22—never have before—and the first article I looked at was one on Brimstone Corner. I am not a member of that church, or any, but believe in fair play, and "John van Schaick, Jr.," was *not* fair in his prejudiced surface views.

I have been there many a time and never heard anything of the sort, and am sure it would not be the pastor's views, and the people there do *not* believe "this world is a goner," and every one acquainted with philanthropic work in Boston knows they do great good in that church for many in need. I never saw or heard of any selfishness there, and I have known people who loved that church since the seventies. There is no place where "the people" share more freely, and your judgment on them is very superficial. You judged a church by one speaker. Right spirit would surely have found some good. Why *should you* have felt "superior?"

———.

Our correspondent is quite right in asserting that a church should not be judged by one speaker or one meeting. We were not discussing Park Street Congregational Church. We were discussing a meeting held in that church conducted by a man named Gaebelein, and participated in by his followers, whose words we quoted literally. From the tone of our correspondent's letter we judge that he recognizes as clearly as we do the menace in the kind of teaching given there that night.

We have long known that people called Orthodox are among the most powerful and effective supporters of charity and good government that we have. One had but to walk through the exhibit at the Springfield meeting of the Congregational General Council to realize their noble work at home and abroad. Had

our correspondent seen the *Leader* at that time he would have read the tributes we paid to this work.

The people whom we went after in the article which our correspondent misunderstood were not the Orthodox or Trinitarians, or the members of Park Street Church, but the people who teach that there is no use doing anything with this wrecked and ruined old world. They are our worst anarchists, our most hopeless atheists, our only really despicable infidels. Probably the charitable view is that many of them are mentally unsound.

* * *

ON ONE OF OUR EDITORIALS

To the Editor of the Universalist Leader:

I have just read with interest your editorial, "Be Fair," in the *Leader* of March 15. We all believe in a "fair deal" and this is just the reason why some of us think there should be a new shuffle in Washington.

To expose evil merely for the gain of political advantage to party is certainly not the highest motive for reform. But graft and vice are not one whit less reprehensible because their disclosure may redound to the advantage of a political party or "some free lance politicians."

Among others to whom we should "be fair" are the men who are undertaking to reveal the "shame." Is it not possible that there may be something of patriotism at least mingled with the motives conducing to their ardor? For my part I had rather see political foulness revealed through party jealousy than to have it remain concealed because of courteous uninquisitiveness.

"The fair-minded American" should "blush" deeper upon hearing the reports of the investigating committees than he does upon reading "the debates in Congress these last few weeks." The fair-minded American must not lose his sense of proportion.

Edward A. Lewis.

Stamford, Conn.

* * *

FROM STETSON OF JAPAN

Dear Mr. ——:

The days slip by so fast we can not keep up with them. And for us they seem to be filled mostly with relatively unimportant things. Part of each day goes in study of the language, three and four hours on an average, but even this sometimes gets crowded by things that are not so important, but have to be done. The teacher that we have this year is as good as the average, I suppose, but it is slow business. I just have to teach him what I want him to teach me, every day. So I am not making alarming progress this year.

We have been very happy here, getting acquainted with the Shizuoka people. They are a fine lot. Mr. Terasawa is quite Western in many of his ways of thinking, hence we find it easier to have real companionship with him. He has a fine Christian home, and Mrs. Terasawa and young Keishi help him in his work a great deal. Mrs. Terasawa's training in the Blackmer Home has helped her to understand Christian church work, and she is filling the "minister's wife's position" very satisfactorily. Mr. Terasawa has a heavy burden this year in the family of his father and mother, who are both far from well, and who are coming to live here in a house next door to Mr. Terasawa. The daughter will care for them, and hopes to be able to care for Keishi-chan, so that Mrs. Terasawa can teach in the kindergarten. She is a good teacher, and it will help us out a great deal, but we are hoping that it will not interfere with the real home atmosphere that is proving such a good influence among all the church people.

Mr. Terasawa is working the theory that responsibility develops interest in church work, and he has the people working splendidly. The school girls found it very hard to attend the meetings of the young woman's society, so they have just organized a club of their own. They wanted to call it "Clara Barton Guild," but that was rather more than a mouthful for Japanese mouths, so they call it the "*Kurara Kai:*" *Kai* means "gathering" or "club." And as for the *Kurara*, you might not recognize it, but it is Clara.

To-night the senior class of the night school is invited to Mr. Terasawa's. There are about thirty of them, all fine fellows, and I am glad to be asked to be present also. It must be rather a nuisance, you know, to have to stop and explain all your games and jokes to a stupid foreigner, but the boys are always very nice about it. And Mr. Terasawa's little "play meetings" that he has at his house so often are always very happy occasions. And he always makes the opportunity for advertising or explaining the church work.

One day during vacation the Stetson family were out for a walk, and brought up at Mr. Terasawa's. As we approached we heard from within the peculiar rising and falling chant which we had imagined was some sort of Buddhist or Shinto prayer, having heard it often in passing Japanese homes. We found many *geta* about the door, indicating many persons present. We began to think about beating a retreat, lest we were interfering with some gathering to which we had not been invited, but Mrs. Terasawa had seen us, and came inviting us in. When we hesitated, she explained in English that they were having a "play meeting" upstairs, and urged us to go right up. But with the preconceived idea in our minds we understood her to say "prayer meeting," and were somewhat surprised on going upstairs to find Mr. Terasawa sitting in a big chair chanting away at the top of his voice, while the twenty or more guests were seated on the mats with cards before them, interestedly playing the popular Japanese game of "Authors." The chanting which we had supposed was praying is the reading of famous old Japanese poems, and the players match the first half, which is on one card, with the last half, held by some one playing on the opposite side.

So easy is it to harbor delusions in this land where language is such a barrier to the foreigner! It is easy to see how suspicions and misunderstandings come about. We have not found that language ignorance shuts us out of friendship and companionship, but it does hinder exact understanding on any point, and accounts for much of the supposed "dishonesty" of those having business relations through an interpreter.

We have enjoyed the *Leader* so much. Especially

Dr. van Schaick's visit to the old home. It made us feel almost as though we, too, had been up among the hills in Vermont, *and* western Massachusetts, visiting the home folks. One reason that Shizuoka has seemed so much like home to us, from the first, is that it is surrounded by hills like those of New England. Here are terraced tea plantations, orange groves and rice fields in place of sugar orchards, corn and grass fields of Vermont, but just hills look good to us after last year in Tokyo.

I am enclosing a copy of Miss Hathaway's address at the Mission Conference, which I hope may be used in the *Leader*. Wish the people at home could all have heard it as it came from her lips, and felt as we did the inspiration of those twenty years of loyal service for the Mission.

I have also written out a few brief quotations from the addresses of other speakers, that I thought of interest to the *Leader* readers.

With very best of wishes to all, in which Mrs. Stetson joins, of course, and kindest regards to all the *Leader* family, I am, as ever,

Yours sincerely,

Clifford R. Stetson.

* * *

ON PROFESSOR SKINNER

To the Editor of the Universalist Leader:

Prof. Clarence Skinner's letter to the *Leader* makes us all realize that we need a series of articles from his pen. Such a series would companion well with the inspiring series by John Murray Atwood. These men can help us all.

There, is, however, a distinction between the method of the class-room and that of the pulpit. The two methods call for two distinct types of mind and both types must be fundamentally honest. When a mind really fitted to the class-room attempts the pulpit, disaster is inevitable. When the pulpit-mind enters the college class-room to teach, disaster is equally inevitable.

I would like to be very practical concerning this distinction. A young man graduates from the theological seminary and arrives in his new parish. He is called upon at once to enter a home where death has arrived before he could visit the family. Stricken people look to him as they never do on any other occasion. It is a time for a sure, firm, confident touch. There must be no groping, no fumbling. I am not asserting that he needs proof or special knowledge. He must have a faith that—in him—is nothing less than conviction.

The class room method at such a time would be disastrous. The alternative, hypocrisy, would be worse than disaster. I think of other regular and frequent offices of a clergyman. Again he is called upon for communion, prayer, Scripture reading and sermons for the outstanding days of the Church year. If a clergyman enter such an institution with faith in the reality of God, the truth of Jesus' teaching, immortality, he is in the proper and natural work of his life. If on the other hand he is fumbling, groping, waiting for more information, studying theories, observing experiments, and has no definite faith, the most ordinary events of a clergyman's life are to him insurmountable obstacles. He must teach or enter some other type of service until his ideas form. When they do form they may lead him to the ministry—they may not.

"Above all," writes Professor Skinner, "I want to find the truth." He would be one with those who love truth and not one with those who love their own conception of truth. This assumes the fact that we have not found proof by scientific method of "God," "soul" and "immortality." The truth that Professor Skinner at last will accept must rest upon scientific proof. In the meantime while he awaits proof he wants to "bring the full light of free and fearless investigation to bear upon such concepts as 'soul,' 'God,' and 'immortality.'" Most surely that is his duty since he has that type of mind. It is good that he is honest and happy in that realm of service.

We must not overlook another fact. The Church that is waiting for scientific evidence is a Church that immediately ceases to be. Religion can not rest upon the scientific method. It can only interpret scientific discoveries. A liberal minister believes that the universal processes of life as continually unfolded by science reveal the processes of an indwelling Spirit or God. Upon this he builds his message.

Here then are the two types of mind. They are the experimental and the interpreting. The Church is the "House of the Interpreter." The Church can not progress without the new facts continually brought to it by honest experiment. Both types must be honest and sympathetic.

And so I have said that we need a series of articles by Professor Skinner. And then we need to have faith in our own interpretation. In this way "The House of the Interpreter" becomes "The House of Faith."

Richard McLaughlin.

Hartford, Conn.

* * *

CLARA BARTON LETTERS

To the Editor of the Universalist Leader:

A friend of mine, who takes the *Universalist Leader*, has been asking me to read it for some time back, and I find that your organization is very much interested in keeping fresh the memory of Clara Barton, the originator of the Red Cross in this country.

I have a friend, who will be ninety-one years old the 27th of this month, and who was a life long friend of Clara's. She kept up a correspondence with her all through her work, not only as a friend but as head of the Red Cross.

I said to her: Why don't you get some of these letters published to offset some of the criticisms that are being broadcast about her work? She said she would not part with the letters for the sake of having them published.

I told her if she would copy one I would see if I could get it in print, and after I came home I received this letter, written during the Civil War, to Lizzie Bull, New Haven, Conn., now Mrs. Lizzie Shaver, Frankfort, N. Y.

Reading your *Leader*, I thought you might like it for publication. I am sending it to you, with her consent, and if it is worth anything to you I hope you will use it.

It seems to me that her large volume of correspondence might be of considerable value, if not now, in the near future.

Should you care to learn more about these letters you can do so by communicating with her at her Frankfort address.

Jennie H. Maltby.

Auburn, N. Y.

Washington, D. C., Sept. 4, 1862.

Dear Friend:

Yours awaited me on my return from Fairfax Tuesday evening (or night rather).

I left here on Sunday morning, in the rain, in company with Mr. Wells, Miss Morells, Mr. Haskell, Mr. Alford, etc. Took the train at Morgan Bailey's office, and soon found ourselves at Fairfax.

I can not tell you the scenes which awaited our eyes. The wounded were constantly arriving, but no hospital this time, only God's great one, under the blue canopy.

The men were brought from the field, and laid on the ground beside the train, and so on back up the hill, till they covered acres. The bales of hay for forage were broken open, and the ground was littered, like bedding for horses. They came till dark, and then it was dark indeed. One lantern on the ground; made a requisition for candles, and drew a few. The wind blew just enough to put them out every few minutes, and the men lay so thick we could not take one step in the dark.

By midnight, there must have been three thousand helpless men lying in that hay. We had two water buckets, five dippers, the stores which we carried to eat, besides hard crackers, my one stew pan (which I remembered to take), and this made coffee for them.

All night we made compresses and slings and bound up and wet wounds, when we could get water, for what we could traveled miles in the dark, over those poor helpless men, in terror lest some one's candle fall into the hay and consume them all.

At length morning came, and we sent up the train with 1,950, next 1,000, next 1,100, next 940 and 50 on.

Still the ambulances came down, and the cars went out, and we worked on. Took the meat from our sandwiches and gave it to them and broke the bread into wine and water, to feed the poor sinking wretches, as they lay in the ambulances.

On Monday the cavalry appeared in the woods opposite and a raid was hourly expected. (I neglected to tell you that Mrs. Fales sent to me before I started to know if she could go with me, and I had the train wait and sent back an ambulance for her and her stores and this made three ladies—Mrs. Carner is away.) On Monday p. m., all the wounded then in were sent off and the danger became so imminent that Mrs. Fales thought it best to leave (although she only went for stores). I begged to be excused from accompanying her, as the ambulances were up to the field for more, and I knew I should never leave a wounded man there if I knew it, though I were taken prisoner forty times.

At 6 o'clock it commenced to thunder and lighten and all at once the artillery began to play, joined by the musketry about two miles distant. We sat down in our tent, and waited to see them break in, but Reno's forces held them back. "The Old 21st Mass." lay between us and the enemy and they could not pass. God only knows who are lost, I do not, for the next day all fell back.

Poor Kearney, Stephens and Webster were brought in and in the afternoon Kearney's and Heintzelman's Divisions fell back through our camp on their way to Alexandria. We knew that was the last. We put the thousand wounded we had then into the train. I took one car load of them, Mrs. Morrell another, the men took to horse, we steamed off, and two hours later there was no Fairfax Station. Reached Alexandria at 10 o'clock at night, and Oh, the repast which met those poor men at the train.

The people of the Island are the most noble band I ever saw or heard of. I stood in my car, and fed the men till they could eat no more, then the people would take us home and feed us, and after that we came home. I had slept one and one-quarter hours since Saturday night, but am well and strong, and wait to go again, if I have need.

I will write you a more readable letter in reply to your next, which I hope to receive soon.

Yours ever,

Clara Barton.

* * *

THE PARABLES OF SAFED THE SAGE

The Parable of Being Sure of the Right

I and Keturah we had a Difference of Opinion. And it came to pass about the space of an Hour thereafter that I thought thereon and I went unto Keturah and said:

My dear, I was mistaken. Thou art right.

And Keturah said, What month and what day of the month is this? Let the name and the number thereof be ascertained. And let them be recorded in Red, that I may have this day in remembrance. Eight and thirty years have I lived with my Husband, and now for the first time he hath acknowledged himself to be in the wrong. Well it is for me that I have lived to see this day. For if I had died and gone to Heaven there could have been no satisfaction there so great as this. But listen unto me, my lord. Why this delay? Wherefore hast thou waited eight and thirty years?

And I said, Keturah, this is the first time I have ever been in the wrong in matters of dispute with thee; and now that thou dost mention it, I am not so sure that I was in the wrong this time.

And Keturah said, I will hasten and accept thine acknowledgment while it is yet within my reach; for it is too good a thing to last long. And now, behold, I have been making some Doughnuts, and I have had rather better success than usual. Try one of them, and let me know if I am right about that also.

So I ate of the Doughnuts, for I seldom eat as few as one of them. And I said, Thou art so everlastingly right about the Doughnuts, thou hast small need to be right about any of the things we discuss, and canst well afford to let me be in the right concerning all other matters.

And Keturah said, We will divide the matter in that way. Nevertheless, remember this, my lord, it is a great satisfaction unto a woman to be acknowledged right a part of the time. For howeversomuch she may be proud that her husband is a man of sound judgment, and one who sitteth in the gates and one to be renowned among his fellow men, yet at home he is the husband of one wife, and that wife liketh a sort of even division of the business of being right.

And I am inclined to think that there is something in this, and that it is well for a man that now and then he acknowledge unto his wife that she is in the right. And inasmuch as the world is very certain to convince him often that he hath made mistakes, it is well that he share with his wife the business of being right on a fifty-fifty division.

Especially if she maketh good Doughnuts, and giveth them as a reward of her being right.

* * *

CHEERING HIM UP

As a patroness of struggling and discouraged artists and musicians Mrs. Gilling was not markedly successful, although she had plenty of money and a warm heart, and was interested in art and artists. "I've brought some of my recent sketches to show you," said one poor young man whom she had asked to call upon her, "but I do not feel satisfied with them. They are not so good in some ways as the work I did a year ago."

"Nonsense!" said Mrs. Gilling, with loud cheerfulness, patting him on the shoulder. "You paint just as well as you did last year—as well as you ever have. Your taste's improving, that's all."—*Harper's Magazine.*

Home and Children

A SUNSET PRAYER

C. W. Tomlinson

O God, whose beauty doth illume sky, sea and land—
Thou who hast made this world so good to live in—
O hear my call and answer it, I pray;
That with Thy guidance and unfailing help
The purpose for which I am here on earth
Be better filled. O Father, hear my prayer!
Give me the beauty of yon western vision
To be my guide and constant company in all my work:
That I may know Thy love more thoroughly, and feel
The wondrous beauty and eternal joy
Of living in Thy world, and serving Thee.

* * *

"THE MAKIN'S"

A True Story of Joe, a Newfoundland Dog

"THERE'S the makin's of a fine dog in him, Mrs. Phillips," said the neighbor who saw the puppy a friend had given me. We had no children and my husband and I both loved dogs; we wanted him for protection and company.

My husband was telegraph operator at the small town station where we lived a few blocks from his work. I also learned the trade and soon took the night operating. We had the telegraph instruments in the house and with our work and teaching the very interesting and affectionate puppy the time passed, and Joe proved a wonderful dog, in our sight.

My private call from my husband if he wished to talk with me was "S. O." My call from other operators during my working hours was "E. D." I took my sleep in the forenoon, and worked about the house until time to take my place in the office at night. One day I was very busy cutting out some sewing and paid no attention to my call, which kept clicking "S. O." over and over. Joe was lying apparently asleep, but all at once he got up, went over to the instrument, looked at me, then came straight to me, put one huge paw up and brought it down on my knee, "Wow—wow—wow—"

I went to the instrument and answered Casper, my husband, "Say, Cap, Joe *knows my call!*"

"Nonsense!"

"Yes, he does; I didn't want to stop my work and he made me." But Cap was incredulous, and that night when he got home I purposed to prove what I knew to be true. We had a substitute for my work if I did not go to the office, and that night I stayed at home.

"*Now, Cap, I'll prove Joe knows my call,*" and I called Will, the man at the office. "Say, Will, please keep the machine clicking as it has all day, then suddenly send my call, 'S. O.'" Cap and I were sitting about, and I was sewing, when the call came, "S. O., S. O." Joe looked at me reproachfully as much as to say, "What, again?" then got up and repeated the performance of the morning.

"By George, he does know it," said Cap, and he patted Joe's head, and said, "Good boy, smartest one in the family."

One night Cap brought home a flat package and slipped it down inside his pillow-case when he went to bed. It had come by express that day, and was $1,500 to pay the men. When he left for the office in the morning he forgot to take it.

That day a stranger got off the train and said to Cap, "Did you get the package?"

"By George, yes! It's under my pillow. I'll telegraph my wife to have Joe bring it down."

I got the call, and wrapping the package in several thicknesses of heavy paper, tying it securely, gave it to Joe. "*Now, Joe,*" I said, very slowly, "*g-i-v-e t-h-i-s to Cap—just Cap,*" and sent him off.

Several men about the station who knew Joe started down the track to meet him, and try to wheedle the package from him. "Nice Joe, you know *me* Joe—*nice dog,*" but Joe, with a dignified, stately mien walked calmly up to Cap and gave him the package.

The stranger looked horrified. "Do you mean to say that is *Joe*—not a man? And you trusted a dog to bring all that money?"

"Yes," said Cap, "he's more to be trusted than some men."

Now I shall be considered a most accomplished "Sapphira," but I insist that Joe could count. I had a basket of chestnuts upstairs and would say, holding up just one finger—"Joe, bring me o-n-e—just *one* chestnut," and he'd get just one. Then I'd say two, holding up two fingers, and so on until three, four, and five, but beyond that he would not go. Either *he could* count and knew there were only five fingers, or could see no reason for any one wanting more than five chestnuts. The fact remains that he brought the nuts without a mistake.

Then I taught him to spell c-a-k-e, by making him bark four times, and then giving him the cake. Friends thought it very wonderful who had not seen the process of teaching, as he always gave just four "Wow-wow-wow-wows."

These are only a few of the wonderful things Joe could do. We moved to the Pacific coast, and Joe made new friends, who thought him the cleverest dog they'd ever seen. He would not fight if it could be avoided, but when he did he went in with all his weight and strength, and with a most disgusted look, as if to say, "It's below my dignity, but I must teach that *cur* better manners."

We kept Joe as long as he lived, and then mourned a friend and comrade.—*Florence Pennoyer, in Our Dumb Animals.*

* * *

NO SECRET ABOUT IT

A social worker with somewhat more enthusiasm than tact went to call upon Terrence Shea, night watchman, at his home. "I hope, Mr. Shea," she said, "that you do not squander your money in liquor and riotous living. I'm trying to interest the people of the neighborhood in the new savings bank which has just been started. May I ask where you deposit your wages?"

"I'd just as soon tell ye as not," replied Mr. Shea. "'Tis $25 a week I make. When I've paid the rent, the provisions and the grocery bill and the milkman, and bought what's needed for Maggie an' me five children, I deposit the rest of the money in barrels. Mostly, ma'am, I use sugar barrels. They're bigger an' hold more. But when I can't get them I make shift with plain flour barrels."—*Success.*

Young People's Christian Union

Conducted by Granville Hicks

PLANS FOR FERRY BEACH

Looking ahead to Ferry Beach is becoming increasingly common and popular in the different Unions. The feeling is general that this will be the largest convention in years with an attendance of at least 500. Not only in size is this likely to be a great convention, but in matters of important policy as well. Five years ago Ferry Beach was the scene of changes that revolutionized the organization. Equally significant changes are in the air at the present time, and there is every chance that they will be thoroughly discussed this summer.

Of course the problem of greatest importance concerns the general policy of the Union next year. Shall we have a Director or shall we not? That is the question that is being asked continually. How Union opinion stands can not be ascertained, but there is surely a decided difference of opinion. In case the policy of having a Director is discontinued there will be material for discussion in the problem of how the affairs of the Union will be carried on.

Other problems likely to be raised deal with missionary policy and social service activity. The type of teaching in Texas is still a live issue and one almost sure to be considered. How we shall use the new Social Service secretary is not so much a matter for debate but is a matter that will require considerable thought. It is altogether probable that the question of the Union's program will again be thrashed out.

The plans for the convention are not wholly ready, but some details of the program are completed. Dr. Lowe and Dr. Atwood are to be present to represent the denomination. There will probably be a dean of men and a dean of women who will co-operate with the student committee. The Ferry Beach Daily will be larger and more readable, with Everett Linnekin acting as managing editor. Some improvements in the equipment of the park will have been made by the time of the convention. Everything that can be done is being done to make the 1924 convention as successful as it is generally expected that it will be.

* *

MORE ABOUT TOPICS

In a recent *Leader* something was said about the topics which are being planned for the more advanced Unions next year. It may have been noticed that most of the topics mentioned dealt with social themes, and it may have been concluded that the young people are exclusively interested in such topics. The chairman of the devotional committee has been sounding out local Unioners to find out if this is the case, and she has concluded that there is almost as much interest in the Bible, spiritual problems, and the Church, as there is in social problems. To many this may seem wholly natural and to be expected, but to others it is rather significant, for it has long been thought that most young people in college looked with scorn on such matters. That they voluntarily choose to discuss these topics is a hopeful sign for the future of religion.

The topics selected for those Unions which have a majority of members of high school age include such themes as idealism, youth, and the science of living. They include many so-called character building topics. By and large they are well calculated to appeal to a younger group than the other topics, but it is by no means sure that they will reach every one in that age-group. It is never possible to satisfy every one, but after all two sets of topics should come nearer doing it than one.

* *

THE FELLOWSHIP FOR PEACE

Frequent reference will be made on this page to organizations which are having an influence on the thought and action of young people. The Fellowship of Youth for Peace is comparatively new, but it is already influential. It is connected with the Fellowship of Reconciliation and may be regarded as somewhat a youth edition of that fellowship, but it is more than that, for it is a distinctly spontaneous expression of a growing sentiment among thinking young people.

The statement of purpose calls the fellowship "a group of young men and women of many races, nations, and classes who recognize the oneness of the world-wide human family." It goes on: "We believe that the spirit of Love disclosed in Jesus of Nazareth can work through and change all social relations, industry, politics and international life." After summing up the critical state of the world the statement continues: "We need not wait until all of us can agree on a theory or practise of non-resistance or on some one social or economic program; we are united in seeking such changes in the spirit of men and the structure of society as shall make possible the fullest expression of the spirit and principles of Jesus. Our method must always be in harmony with this goal."

The enrollment card reads: "Recognizing that the method of war is self-defeating, involving greater evils than it can remove, and is contrary to my understanding of the spirit and principles of Jesus, I am impelled to turn from it and to rely instead upon the creative power of love. It is my purpose to strive for the removal of all causes of war; to work for the establishment of a social order based upon co-operation for the common good; and in all things to seek the unswerving practise of the principles of Jesus, not only in time of peace, but also in time of war. And since war inevitably involves violation of these principles, I find myself unable to take part in it."

How far the young people of the country are prepared to take this stand can not be estimated. The interest in peace is very strong. A pacifist group at Northwestern was recently denied the use of a college building for a meeting at which Mr. John Fletcher, an English Quaker, was to speak. If the *Christian Century* is to be believed the students rather got the better of the faculty. In every college the spirit which underlies the Fellowship of Youth for Peace is at work. How far the fellowship can extend this spirit remains to be seen.

* *

COLLEGE GRADUATES ON RELIGION

Attempts to find out what Unioners of college age want for devotional topics have brought some interesting results. A survey of much the same kind, although for a different purpose, has been made among graduate students in Harvard University by the graduate society of Phillips Brooks House. One hundred and seventy-one questionnaires were returned by students from thirty-nine states, ninety-six colleges, twenty-three denominations, thirty-one departments of study, and forty-four occupations.

Eighty-two stated that they attended church regularly, eighty-nine irregularly or not at all. Asked what religion had to do with their choice of an occupation, sixty-eight said it had no relation, forty-seven a very close relation, and fifty-six were on the fence.

Some of the answers to the question, "What is your opinion of religion in America to-day?" are striking: "Stupid," "Dogmatic and narrow," "Too much machinery," "Our prosperity is the trouble," "Need religion of 'overalls' type," "Religion as part of life," "Week-day religion needed," "Religion is coming through O. K."

The questionnaires show an interesting cross-section of American opinion. Probably a more representative group of college graduates would be hard to find. The most significant thing shown is the small factor which religion has played in bringing these men to a decision regarding their life-work. Whatever else this may indicate, it at least shows the failure of organized religion to make itself a definite force in the daily life of college men.

For the Quiet Hour

It is not any theory about God, even the best, that makes life worth living. It is God Himself; the order of His universe; His mornings and evenings; His sunshine and His stars; His springtime resurrection; His human love; His little children. Because God is, life is worth living.

John W. Chadwick.

The W. N. M. A.

Conducted by Mrs. Ethel M. Allen, 411 Glen Echo Circle, Columbus, Ohio

HOME MISSION STUDY BOOKS
For 1924-25

The new program of Home Mission study is developed around the general theme of the race problem or relations in America and the task of the Christian Churches in dealing with our national problems of racial contact. All the Home Mission publications are planned and issued jointly by the Council of Women for Home Missions and the Missionary Education Movement.

For adults and young people:

1. Of One Blood: A Short Study of the Race Problem, by Robert E. Speer, General Secretary of the Board of Foreign Missions of the Presbyterian Church in the United States.

2. A study book by Dorothy F. Giles, assistant editor of *McCall's Magazine*, author of His Star in the West, etc. A shorter and more concrete book in popular style.

3. An extra home mission reading book —The Land of Saddle-Bags: A Study of the Mountain People of Appalachia, by James Watt Raine, professor of English Literature, Berea College, Kentucky.

For intermediate groups—twelve to fifteen years of age:

4. A Book of Biographical Sketches, by Margaret Seebech, author of Martin of Mansfield, Other People's Children, etc.

For Juniors, approximately nine to twelve:

5. The second volume of the "Better America Series," by Mary DeBardeleben, instructor in the Bible, Department of Religious Education, University of Oklahoma.

Maude L. Cary,
Mission Study Chairman.

* *

SUMMER SCHOOL OF CHRISTIAN INTERNATIONALISM

Vassar College has announced that during the ten days, June 14-20, 1924, an Institute of International Relations on a Christian Basis will be held on the campus of Vassar College under the joint auspices of the Federation of Woman's Boards of Foreign Missions and the Council of Women for Home Missions of all evangelical denominations, the National Y. W. C. A., the American Federation of University Women, the Student Volunteer Movement, and Vassar College.

Attendance at the Institute will be limited to one thousand, and the entire plant of the college will be available for the purposes of the assembly. It is expected that women from all over the United States, representing all faiths and denominations, will attend.

The purpose of the Institute of International Relations on a Christian Basis, as announced by Vassar College, will be to study the practicability of the application of Christian ideals to changing national and international aims and conditions, and to initiate research into the problem of readjustment of present agencies under Christian auspices in the light of this realignment of ideals in world service.

The central committee responsible for drafting the program and issuing invitations to speakers is composed of members of Vassar College, Board of Trustees, Faculty and Alumnae, members of the Federation of Woman s Boards of Foreign Missions of North America, and the Council of Women for Home Missions, National Board of the Y. W. C. A., and the Student Volunteer Movement, with one from the World Alliance for International Friendship and other kindred Christian organizations, with an advisory committee from the women's colleges which have been invited to appo'nt members.

President MacCracken stated, in making the announcement:

"Diplomacy and statecraft have thus far failed to give us a basis of enduring peace acceptable to the world. It remains for religion and education to attempt the task of creating throughout the world a public opinion and a fervent faith consecrated to the development of a just and lasting peace. The World Conference on Education at San Francisco last summer, at which hundreds of school teachers from all over the world considered the problem from the point of view of education, is now to be followed by the Vassar Conference, at which women of all denominations will consider the problem from the point of view of religious duty. Out of such conferences ought to grow a program for the future to build upon."

Sunday School Search Lights

The address of the General Sunday School Association of the Universalist Church is 176 Newbury Street, Boston, Mass.

A SCHOOL OF THREE

She intended to make us smile—the lady who announced a new Sunday school in Japan with Miss Ruth Stetson as the only pupil. The smile is granted, but nevertheless we will take this school seriously. With Rev. Clifford Stetson and Mrs. Margaret Stetson as a faculty and Miss Ruth Stetson as a student body, there certainly will be some genuine religious education. It is to be expected that by and by a beautiful Universalist woman, born in America, educated in Japan, will find some high mission in the service of the two nations that she loves.

Later: The new school, having added a Cradle Roll Department, now has increased its membership by 33 1-3 per cent. The name of the new acquisition is Miss Jean Margaret Stetson. Let us all sing, "Welcome, Welcome is Our Greeting."

* *

POWER OF CHRISTIAN EDUCATION

We go forward, not in our own strength but in the spirit of the Master, to save the youth of our land for this life, and for the life to come. Only through Christian education and a knowledge of the application of Christian principles to all of the problems of life can we hope to preserve Christian civilization in our country and for the world.—*Hugh S. Magill, Secretary of the International Sunday School Association.*

* *

REV. MARY L. HADLEY

Rev. Mary L. Hadley, a devoted friend of all Sunday schools and for nine years superintendent of our Cradle Roll at Large, passed to the higher life at Kingfield, Maine, on Friday, March 21. Her funeral was held at Mount Auburn Cemetery, near Boston, Rev. Stanley Manning, Rev. Roger F. Etz, Rev. Stanley G. Spear, Rev. Dr. Leroy W. Coons and Rev. Dr. George E. Huntley representing the various denominational bodies. Mrs. Hadley through her Cradle Roll work had given pleasure to hundreds of little children in the homes of isolated Universalists and had kept many entire families in touch with the Church. She had been converted to Universalism through her own experience and thought, and loved exceedingly the gospel that had made her own life sweet.

* *

A WALTHAM INSTANCE

Waltham, Mass., boys like to apply the lessons that they learn. On Thrift Sunday, for instance, a class of early intermediate lads, five in number, brought of their savings enough money to present to the church two beautiful hymn-books, suitably stamped, for pulpit use. The pastor, Rev. H. H. Hoyt, will sing more joyously as he remembers the source of the five dollar gold piece with which his hymnals were purchased. This instance is one indication of the very practical work that is being accomplished at Waltham.

* *

THE FLAG SALUTE

Vice-President Gibbs calls attention to the fact that the correct salute to our national colors is now as follows: "I pledge allegiance to *the* flag *of the United States*, and the Republic for which it stands; one nation indivisible, with liberty and justice for all." The American Legion has urged a change from "my flag," which might mean the flag of any country from which a person might come, and the more specific form has been adopted in the public schools of several states.

Among Our Churches

Southern Letter

The "Sunny South" has been a sort of misnomer this winter. It has been the worst winter in twenty-five years. Never have I lost so much time on account of cold, rain, sickness, and bad roads. The orange groves throughout Southern Alabama and Northern Florida have been greatly damaged. But "If Winter Comes," so does spring. Already the mocking birds are selecting their nesting places, and it may be that even to-morrow they will burst into song, and spring, the glorious Southern spring, with its long mellow days, will be here. * * We are about the Christ Crusade down here as best we can be. We are using the suggested sermon topics and making plans for active evangelistic work. In South Florida we have already accomplished something. * * About the first of February, I usually go to South Florida to look after our important work there. This year my trip was of more than usual interest. Those who were at the General Convention last October had the privilege of seeing the triptych painted by George Inness, Jr., for our church at Tarpon Springs. The date for the presentation and dedication of these pictures was set for early in February, and Dr. Marion D. Shutter, of Minneapolis, came out of the frozen North to deliver the principal address. Incidentally, Dr. Shutter did many other fine things while in the South. We would dare to suggest that the next time Dr. Shutter comes, he stay longer. As I was also on the program for the dedication, I left Montgomery several days before the event, driving through the country. For the most part we got along fairly well, stopping to see sick folks and calling on our church people along the way. The second night out, however, we had an experience. A Florida "cracker" gave us the wrong information concerning roads, and we found our way leading through one of Florida's dismal swamps. We got into a water hole too deep for our machine to travel through, and there we stayed for several hours. The owls that hoot along the banks of the Styx can be no more dismal than those calling to us out of that swamp. Stygian darkness could be no denser than that through which we tried to look. At last, by means of "prize" poles and two boys of contrasting color, we got out and made our way to Brother Smith's, near our Hamburg church. He and his good wife got out of bed to welcome us and the next morning for breakfast we had quail on toast. What a difference environment makes in one's feelings toward the world. For two days more we traveled through the wonderful vegetable and citrus country of South Florida, and on the evening of the 8th reached Tarpon Springs, the "Venice of the South." * * After the events at Tarpon Springs, we held a series of meetings at St. Petersburg. Dr. Shutter drew good congregations here and the people were quite indignant that we did not continue longer. But Dr. Shutter had to go to Miami and I had to go to Lakeland. Under Rev. L. J. Richards' pastorate the church at St. Petersburg is making progress. The lot next to the one purchased a little over a year ago has been secured by the church society and is now being paid for. The two lots cost seven thousand. The church has been offered ten thousand for them, and probably could get twelve thousand for them to-day if they chose to sell. As soon as the two lots are paid for they propose to build at least a part of their church plant. They have a fine location, and before many years there will be a beautiful church in the "Sunshine City." * * Lakeland is growing so fast and buildings are in such demand that we found it difficult to get a place in which to hold our meetings. We finally secured a storeroom and proceeded to furnish it for religious purposes. We had to put in everything from fuse plugs to piano. Sunday morning we opened service with a fine attendance. During the entire series of meetings the attendance was good. Many new people were discovered. On the last night of the meetings there were five applications for church membership. Mrs. Bishop organized a Women's Missionary Association which has in it wonderful promise. It has in it many women who have had valuable experience in connection with church work. One lady gave us a substantial check, the amount of which will be added to the building fund. No finer thing could be done for the extension of the Universalist Church than to secure a building lot in Lakeland. Values are increasing rapidly. The city has a substantial commercial backing. There is no place in the whole country where the conditions are so good for the establishment of a new church as here. Plans are on foot for a "Get-Together" meeting in April, and the probabilities are that a campaign for securing a church lot will be launched. Watch Lakeland. * * The State Board of Georgia is looking the field over for one or two good, working ministers to locate in that state. This field is ripe unto the harvest. The young people are doing especially good work. The women of the state are planning to organize a state missionary association. Mrs. T. R. Miller, president of the Alabama association, Mrs. Greeley McGowin and Mrs. Bishop have been invited to a state meeting in May. These ladies will motor over to Canon to assist the Georgia women in their organization. * * Word has been received from Rev. George A. Gay that the Southern Young People's Institute at Chattanooga will be held earlier than usual this year—June 20 to 29. Last year the Institute was the largest ever held up to that time. Every indication is that it will be much larger this year. We are all pushing the Institute harder than ever. On account of the Christ Crusade, we want to make it, not only a training school, but a fountainhead of spiritual life and consecration. * * For some time I have been in correspondence with a minister of the Methodist Church who says he is a Universalist and wants to come into our fellowship. This brother went to Camp Hill while Dr. Shutter was there and united with our church. He is now making application for a license to preach, and proposes to start a church and Sunday school right where he lives. He isn't expecting us to give him a job. He expects to create his own. About Christmas time I received into the church a man who had been for many years in the Baptist fellowship. He has been granted a letter of license by the Florida Convention and expects to move shortly to South Florida, where he intends to help in every way he can to promote the interests of the Universalist church. So they come. Fundamentalism is speeding them on their way.

F. B. Bishop.

Church News and Interests

PERSONAL

Dr. William H. McGlauflin of Scranton will be the speaker at the Murray Grove service in the church in Baltimore Sunday, April 27, in honor of the meeting of the Board of the Murray Grove Association.

Rev. Ernest H. Carritt, recently of Middleport, New York, has accepted the hearty and unanimous invitation of the church in Lewiston, Maine, to become its minister. Mr. Carritt and his talented wife will take up their residence in Lewiston about April 1, his pastorate opening with Sunday, April 6. The ordination and installation of the minister are set for Wendesday evening, April 16.

Rev. and Mrs. Clifford R. Stetson of Shizuoka, Japan, are the happy parents of a new little daughter, Jean Margaret, born March 20, 1924.

Rev. Elbert W. Whitney received recently from King David Lodge F. and A. M. of Taunton, Mass., a beautifully engrossed certificate on parchment convey ing the regrets of the Lodge on his remova to Boston and paying a beautiful tribute

to his noble influence in Taunton for eleven and a half years. Mr. Whitney has been made an honorary member of this Lodge. Previous important pastorates in his career are Milford, Mass., Brattleboro, Vt., and Cincinnati, Ohio.

Dr. James F. Albion of Portland, Maine, and Dr. John Smith Lowe, General Superintendent, were the preachers in the Baltimore-Washington series under auspices of the Christ Crusade March 16 and 23 respectively. Both report large congregations and growing interest. Dr. Lowe remained for Monday to address a joint meeting of the Comrades of Washington and Baltimore in the Baltimore church.

Rev. E. W. Preble, pastor for seventeen years of the Universalist church in Charlton, Mass., reached his eightieth birthday on March 28. He has been preaching regularly at the Masonic Home since fire destroyed his church about three years ago. Born in Maine, he went to sea at the age of fifteen and two years later fought in the Civil War. At the age of twenty-two he qualified for the berth of second mate on a large American ship as the result of extensive study of navigation. Deciding to prepare himself for other work, he devoted his free time on shipboard to the study of rhetoric, mathematics and Spanish, and later finished his education at Maine Wesleyan Seminary and St. Lawrence University. He was ordained to the Universalist ministry in 1872, holding pastorates in Abington, Mass., Bangor and Bath, Maine, Beverly, Webster and Quincy, Mass. In Charlton he has been prominent in community life and greatly loved by the citizens of the town.

On the five Sundays in March the Superintendent of Massachusetts, Dr. Coons, preached in Marlboro, Quincy, Beverly, Essex, Cambridge, Melrose, and Grove Hall. The Sundays in April are already arranged for. On April 6, he will assist at the ordination of Rev. W. D. Veazie of South Weymouth; on Easter he will be the preacher at Jamaica Plain.

Maine

Bangor.—Rev. Ashley A. Smith, D. D., pastor. At the Sunday morning service, March 23, Dr. Smith delivered the fifth and last in a series of five addresses on "Modern Views of Religious Realities." This service was announced for the month of January but was interrupted, owing to unavoidable delay in completing arrangements for broadcasting. Large congregations have filled the church on these occasions, while uncounted invisible audiences have had the benefit of Dr. Smith's addresses, as the entire morning services for the last three in the series have been broadcast from station W. A. B. I. On the evening of the 23d, a special Sunday evening service was held in the auditorium. A chorus of twenty male voices was a noticeable feature of the program. There was an address on the "Eternal Broadcasting of Truth" by the pastor. This service was also broadcast. At the conclusion of the Sunday morning sermon on March 9, Dr. Smith read a communication announcing his gift of $10,000 for the purpose of erecting a parish house on the vacant lot in the rear of the church, as a memorial to his daughter, the late Mrs. Dorothy Smith Dean. This fund is to be known as the Dorothy Memorial Fund. On the following Sunday a letter of acceptance and gratitude to the pastor for this initial gift to the parish was read by the chairman of the standing committee, Mr. Carl E. Danforth, and announcements made of additional subscriptions, and plans outlined for further ones. Up to date the subscriptions have reached the figures of $20,500 and it is hoped that the sum of $30,000 will be reached in a short time.

Massachusetts

Worcester, All Souls.—Rev. Fenwick L. Leavitt, pastor. In connection with the "Anniversary Month" celebration, an informal reception was held on Tuesday evening, Mar. 24, in honor of Mr. and Mrs. Leavitt, almost the entire All Souls "family" gathering to express their sincere appreciation of the pastor and his wife and their work during the past ten years. Dr. Vincent E. Tomlinson was present and spoke of the cordial relation existing between the pastors and people of the two Universalist churches of this city, and Mr. Leavitt responded. A musical program was furnished by an orchestra in charge of Miss Mary Hunt, organist. Miss Pauline Bannister sang several solos. Ice cream and cake were served by Mrs. Seth Goodspeed and assistants. Mr. and Mrs. Leavitt were given a substantial gift of gold from the people, and another from the Men's Club, also a beautiful parlor lamp, and a large bouquet of pinks for Mrs. Leavitt. The high average attendance maintained in the Sunday school is helped by the work of our superintendent of absentees, Miss Muriel Atwood. Each Sunday, the secretary of the Sunday school gives her the names of all scholars absent on that day. During the week following she endeavors to find out the reason of absence, and reports at the monthly teachers' meeting.

Orange.—Rev. A. A. Blair, pastor. A feature of the work here during Lent is a a concerted movement on the part of the churches of the community to awaken in people a deeper interest in things spiritual. Letters signed by all the pastors have been sent to the people of the town and the same theme is discussed in all the pulpits each Sunday morning. The result has been an increased attendance at the church service. The Universalist church has been nearly full each Sunday and we expect an increasing interest till Easter. A larger number of men than ever before are attending the morning service and most of them remain to the men's meeting at noon. A movement is on foot to place in the church a window in memory of Miss Melvina Bingham, who was one of the great workers in our church. Many of her friends are contributing and if any who read this would like to make some contribution they may send it to Mr. H. A. McIver, Orange, Mass.

Arlington.—Rev. Charles F. Patterson, pastor. On Wednesday evening, March 26, five men of the parish presented with great success "Trouble on Tory Hill," a play for amateurs by Dr. Frank Oliver Hall, recently published in the *Leader*. Both the performers and the audience enjoyed the occasion greatly. Dr. Hall wrote the play as a sequel to "The Old Peabody Pew," announcing that he would charge a royalty of $5 for each performance, which would be turned over to the Perin-Cate Home. As this was the first performance it was regarded as an experiment and the royalty had not been required, but after the last curtain when the author was called upon for a speech he was presented with $5 to start the "Perin-Cate-Trouble-on-Tory-Hill fund."

Grove Hall.—Things of a decidedly forward-looking character are occurring at Grove Hall. The other evening fourteen of the leading men of that parish got together and decided to take an advance step in the life of the church. The salary has been very considerably increased and the church is going after a minister who will bring it to its rightful place of eminence and power. At the annual meeting on Monday evening, March 17, Mr. Joseph B. Horton, until last October treasurer of our General Convention, was chosen chairman of the trustees.

New Hampshire

Nashua.—Rev. W. H. Morrison, D. D., pastor. The Men's Club connected with the church held its annual Ladies' Night, Wednesday evening, March 26. It took the form of a capon supper served in the vestry by the men, followed by a very interesting and entertaining address from the Rev. C. B. Etsler of Claremont. All voted it one of the most delightful times of the year, if the men did get it up.

New York

Rochester.—Rev. William Wallace Rose, pastor. We started the new year with more than fifty new subscribers to current expenses, and a total of more than $1,500 over pledges of 1923. Practically every room outside the church auditorium has been recently painted and redecorated. The Sunday school class room is to have new chairs and tables, individual class rooms and other furnishings. The school assembly in the church auditorium works out very successfully, and we shall probably not depart from this custom. The primary division convenes in its own room, which has been given the atmosphere of

a miniature church. Five adult classes are active. The average attendance in the entire school runs around 200. Morning and evening congregations run high and much good publicity was brought the church by a newspaper debate between Mr. Rose and Mr. Clinton N. Howard, orator and publicist. The theme was the virgin birth. Of course, as in other debates on this question, both sides won. Mr. Rose has just finished a sixteen weeks course as leader of the Y. M. C. A. class in Public Speaking. The women's work is going remarkably well, with an increased budget for the support of local and foreign benevolences. By the will of one of our most loyal women, Mrs. Sarah Crouch VanDeCarr, the society receives the sum of $3,000. Affairs everywhere in the church are in tip-top form and growth is recorded on all sides.

Tennessee

Chattanooga.—Rev. Geo. A. Gay, pastor. The members of the Q. H. Shinn Memorial greatly enjoyed a visit from Dr. and Mrs. Shutter on Feb. 27. The Missionary Association had prepared an attractive supper, and the largest crowd of the season did justice to the good things. Following the supper the congregation adjourned to the Sunday school room and after a musical program Dr. Shutter made an interesting address encouraging the young people to appreciate their responsibility. He was prompted to thus speak, he said, because of his pleasant surprise in finding the audience and members mostly young people. While with us Dr. Shutter had an opportunity to visit Lookout Mountain and to inspect our new auditorium, which seats 6,000 people. Lenten services are being held every Wednesday evening, and special pre-Easter meetings will begin April 9 and continue for ten days with the local minister as the preacher and music furnished by a mixed quartet. These services are a part of the Christ Crusade program for our church.

Vermont

St. Johnsbury.—Rev. Geo. Wilson Scudder, pastor. This church has been doing community service work this winter in its Sunday night picture services. Special features along this line have been the donation of the auditorium to the Chamberlain Women's Relief Corps for a benefit lecture entertainment by the pastor, the net proceeds going to the charitable work of the Corps. March 16 the pastor gave an illustrated lecture on Woodrow Wilson. Attendance at these services has been large. The Ladies' Circle gave a banquet for the chorus choir which was a joyous occasion. The ladies of our church have charge of the Thrift Shop under the auspices of the Red Cross for the month of March, Mrs. Scudder acting as chairman. The Circle have their regular clam chowder suppers, which have made them famous in this part of the country, and are well patronized. The ladies here and at the Center are busy with preparations for Easter sales. Our church has sent two boys to the Older Boys' Conference at Brattleboro, and will send a girl to the Older Girls' Conference at Middlebury in April. We are doing our best to carry out the program of the Christ Crusade. People have been called to enlist for service in the Crusade and a number have signed the Crusade enlistment blanks. During the Lenten season emphasis is being made on the religious services of the church and the congregations are increasing. The pastor is preaching sermons on the Life of Christ in keeping with the spirit of the Crusade. As a part of the Lenten campaign of the Crusade the *Leader* has been put into each family. Union services are to be held by the Protestant churches on Wednesday, Thursday and Friday of Holy Week, with a special illustrated service on Good Friday. There is a fine spirit of Christian fellowship and co-operation among the churches of the city and intimate fellowship among the ministers. George Upson Scudder, the pastor's son, a senior in St. Johnsbury Academy, has supplied three times this winter in the Baptist Community Church at Passumpsic. The pastor is engaged to give an illustrated industrial lecture for the Men's League in April, and a travel lecture entertainment for the Knights of Pythias April 8.

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"STABAT MATER" IN CAMBRIDGE, MASS.

Palm Sunday, April 13, 4 p. m., is the time set for the annual Palm Sunday service at the First Universalist Church, Cambridge. Beginning in comparative obscurity, this annual musical event has unquestionably become the most widely known of Universalist services in Greater Boston. Each year hundreds of people come from neighboring towns and cities, and the attendance numbers well over 1,000.

The reason for the extreme popularity of this service is evident. The choir at Cambridge has always maintained a high standard of work, and has been the exponent of the principle of the volunteer choir. For this particular service the chorus is augmented with seventy-five special singers from the large choral organizations of Boston. Last year there were singers from seventeen surrounding cities, and representatives of eight religious denominations. The soloists are the best obtainable in Boston. In addition to this, a policy has been maintained of selecting different oratorios each year.

Stainer's "Crucifixion" and Maunder's "Olivet to Calvary" have already been given. This year the more popular "Stabat Mater," by Rossini, is to be performed. It will be sung in Latin, in its entirety, including the well-known "Amen" chorus. The soloists, who have appeared in Symphony Hall with the Handel and Haydn, and who are familiar to many through their radio concerts, are as follows: Mrs. Marion Kingsbury, Mrs. Bertha Dudley, Mr. Norman Arnold, Mr. Walter H. Kidder. The entire program is to be under the direction of Mr. G. Sidney Stanton, who first conceived the idea of the Palm Sunday service. Mr. Stanton has been in charge of the music at this church for four years, and has just been made leader of the Harvard Freshman Glee Club.

The opportunity is rare for our people to hear a musical service of this type. Those who have attended in previous years are sure to be present, and those who have not been able to go may well include it as a most satisfying part of their Lenten observances. The church is located "beside the City Hall" on Inman Street, one block up Massachusetts Avenue from the Central Square Subway Station. No tickets of admission are required, and the doors are thrown open at 3.30 for the service beginning promptly at 4.

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YOUNG PEOPLE'S CHRISTIAN UNION

To all Pastors:

"A man is as young as he feels," we all agree that is a fact. Therefore why not give your church people news of the Y. P. C. U.?

Your congregation is interested in "The Church of To-morrow," because they still feel young themselves.

The Y. P. C. U. appreciates and welcomes the help and advice given to them by "The Church of To-day."

If young and old are thus united, anything attempted can be accomplished.

Will you do your part to help us make our 1924 Y. P. C. U. Convention the "best ever," by giving us some space in your "Church Bulletins," say once a month, to make our appeal to young and old in your parish?

Try to visualize what it will mean to your community and your church to have the folks attend this annual "Pep" session at Ferry Beach in July. Can a vacation be spent better?

Think it over, and then write to the undersigned. You will never regret doing it.

Help us grow, not watch us grow.

Ferry Beachly yours,

Ferry Beach Publicity Committee,
Fred H. Swaffin, Jr., Chairman.
629 S. Grove Ave., Oak Park, Ill.

* *

"COUNTED IN"

There has just come to the Clara Barton Birthplace a fine old-fashioned, star pattern bedquilt, pieced by Aunt Jane Reece, one of our pioneer women of Inman's Chapel, N. C. The lining was furnished by the Clara Barton Guild and it was "tacked" in the chapel, every one wanting a part in it. In the group was a granddaughter, and two young girls, great

grand-daughters, of Father Inman. But best of all was the letter accompanying the gift, expressing the spirit in which it was done, and the eagerness of all even to the youngest "to be counted in, in creating a proper memorial to our great woman, Clara Barton."

Will not you too, be counted in? There may be other memorials to Clara Barton—memorials of various kinds—many more beautiful ones—but there is but one Birthplace! A simple New England farmhouse, with its humble furnishings, on a Massachusetts hill! But let us keep it sacred—not allow it to suffer loss.

Many of the birthplaces of our noted men are being restored—notably that of Theodore Roosevelt recently opened in New York—but this is the birthplace of a woman!

"Clara Barton—our greatest national heroine!" (*Literary Digest.*) "A woman without effort may receive a 'windfall' in wealth; but success is achieved through personal qualities, by effort. Said a writer: 'The life of Clara Barton should be familiarized to every child. Her history and work should be as well known to the young of the nation as those of the great Presidents. Her history should be taught in the public schools for the enlightenment of all pupils, boys and girls, that they may realize how great a task for humanity was undertaken and accomplished by a weak woman.' "

O sisters, friends, one and all, let us all vie with one another to be "counted in" in maintaining the Clara Barton Birthplace.

Our Master and the Example for all mankind, her Master and Example, was born in a manger!

* *

CHURCH NEWS

Something that has already really happened is news, and should be recorded before it becomes stale and antique. And, further, news needs no embroidering with adjectives or adverbs. "Splendidly," "wonderfully successful," "crowded to the doors," etc., no matter how true they are, take up valuable space, and are always cut out of copy.—*Christian Intelligencer.*

* *

LENTEN SERVICES IN BOSTON

The Boston Universalist Club of Boston will provide the ushers at the Lenten services at Keith's Theater under the auspices of the Greater Boston Federation of Churches, for the week beginning April 7. John H. Barthelmes of our Medford Hillside Church will be head-usher. On Tuesday, April 8, Rev. Fred Atkins Moore of our Brookline church will be the preacher and the musical program will be given by Mrs. Stella Marek Cushing, violinist, and Mrs. Hester Lima Geyer, contralto. Harold C. Haskell will read the Scripture and offer prayer. The service is from 12.15 to 12.55.

Notices

IOWA FELLOWSHIP COMMITTEE

The Iowa Fellowship Committee will meet in Mitchellville, Iowa, on Monday, April 7, at 11 a. m. for the examination of Mrs. Minnie O. Colegrove a candidate for ordination.

Laura B. Galer,
Otto Raspe,
Robert Ball.

* *

MAKE YOUR PLANS NOW

Massachusetts State Convention at Attleboro, May 21 and 22.

Do your share toward contributing to a large attendance with its consequent inspiration, enthusiasm and accomplishment.

Many opportunities for short and delightful auto trips *after* attendance on devotional and business sessions.

None too early to make reservations by communicating with the undersigned.

Harold E. Sweet,
Attleboro, Mass.

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DELOS H. THOMPSON HOME FOR AGED WOMEN

The management wishes to announce they have three vacant rooms they would like very much to have filled by women of our denomination, who are in need of such a home. For information write to the above home, at Waldron, Ind.

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LEADERS WANTED

A few copies of the *Universalist Leader* for Jan. 5, 19 and 26 and March 1 and 15 are wanted by the Editor.

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CONNECTICUT UNIVERSALIST CONVENTION

The ninety-second annual session of the Connecticut Universalist Convention will be held in the Church of the Redeemer, Hartford, on Wednesday and Thursday, May 14 and 15, 1924. All the friends of the faith in Connecticut are asked to take due notice of the annual gathering of our people and to attend in large numbers.

Theodore A. Fischer, Secretary.

Obituary

Mrs. Annie E. Moon

Mrs. Annie E. Moon died at her home in Akron, Ohio, March 1, aged seventy-eight.

Mrs. Moon had been a resident of Akron for sixty-four years. She was an active worker in the Universalist church, of which she was a member, and taught in the Sunday school for more than thirty years. For the past fifteen years she had been confined to her home by ill-health.

She leaves one daughter, Mrs. Grace Richardson, a teacher at Central High School, and two brothers, Samuel and William Hixson of Akron.

Funeral services were conducted by Rev. O. E. Olin and Dean A. I. Spanton, of Akron University. Burial was in Glendale Cemetery.

Mrs. Ethel Tompkins Clayberg

The sudden death of Mrs. Ethel Tompkins Clayberg is a shock not only to the town of Avon, Ill, but to the whole state and Middle West. The Tompkins family have been a vital and important part of the growth of Universalism for many years, and the loss to the community and the state can never be filled. Mr. and Mrs. Albert B. Tompkins, the father and mother of Mrs. Clayberg, were among the Universalist pioneers of the Middle West, and founders of the Avon church.

Mrs. Ethel Clayberg died very suddenly at her home in Avon on Feb. 23, only two weeks after the no less sudden death of her husband in California, where they had been spending the winter. They are survived by their son, Sylvester, a senior at Lombard College.

The double shock is almost a tragedy to the town and to their many friends. Mrs. Clayberg was the moving spirit of the Avon church and connected with every civic affair in her town and county. Moreover, by her personal work, as well as her generous gifts, the loss will be felt by many organizations in Central Illinois.

It was only two years ago that Mrs. Clayberg and her sister, Mrs. Nelle Ross, gave their Alma Mater, Lombard College, the magnificent gift in memory of their father and mother that made possible the erection and completion of the Tompkins Science Hall. Lombard College joins the denomination in its deep sorrow for the passing of this devoted and loving spirit.

Mrs. Mary Jane Loudenback

Mary Jane Loudenback was born, Aug. 18, 1844, in Urbana, Ohio, the daughter of William and Rebecca Toomire. She married July 13, 1870, Martin Loudenback. She was the mother of five children, two of whom are living, Mrs. James Wilson of Westville and Charles Loudenback of Sidney. Vernon A. and Claud M. died early in life, and Susie R., w ife of Noah Ward, preceded her by almost eighteen years. From the time of this daughter's death she made her home with Mr. Ward until the last seven weeks, when she went to the home of Mrs. Wilson, where she died Feb. 27, 1924. She was the oldest member of the Westville Universalist church. Funeral from the church March 1, in charge of Rev. W. E. Leavitt, assisted by Rev. Geo. W. Carey, the Methodist minister.

Adriel C. White

Adriel C. White died in North Orange, Mass., March 3, aged eighty-eight years. There is but one older citizen in town. Mr. White had lived in this vicinity for many years, and had taken a live interest in the affairs of the community. He was a member of the local Grange, had been a regular attendant in his years of strength at the services of the Universalist church, was a soldier in the Civil War, and was highly respected as a kind and honest Christian gentleman by all who knew him. He leaves a widow, also a son, Rollin O. White, with whom he had lived for some years.

The funeral was largely attended. Rev. C. F. McIntire conducted the services.

C. F. M.

Mrs. Mary W. Beckwith

Mrs. Mary W. Beckwith died Sept. 2, 1923, at the home of her daughter, Mrs. Henry Brown, in Ludlow, Vt., after a two weeks' sudden and unexpected illness.

Mary Winslow Maxham, a direct descendant of the Mayflower Winslows, was born in Pomfret, Vt., May 19, 1842, one of five children of Lyman and Harriet (Winslow) Maxham. She received her education at Royalton Academy and later taught in the schools near home. On Nov. 10, 1864, in Claremont, N. H., she married Ashbel K. Gould, a soldier in the Civil War. Soon after they settled in Ludlow, Vt., where a daughter, Emma, was born. Later they moved to North Hartland, where three more girls were added to the family circle. In 1878 they went back to Ludlow, where they made their permanent home. Mr. Gould died there in January, 1893.

On April 10, 1899, Mrs. Gould married Albert D. Beckwith, a Civil War veteran, who died in Ludlow in May, 1921.

Mrs. Beckwith was a life-long Universalist, and a member of the Ludlow church. Active and loyal in all its departments, no task was too great for the advancement of the faith she loved. Endowed with natural executive ability she served officially in many capacities, the Sunday school and the Ladies' Aid having been at different times under her leadership. Perhaps her best work was with a class of young people whom she taught for many years. Her home was an ever-ready meeting place for all church activities and entertainment. Many of our ministers will remember the cordial welcome and open hospitality extended to them, especially in their candidating days.

Mrs. Beckwith's activities were not confined to the church alone. A charter member of O. O. Howard Women's Relief Corps, she had held the office of senior vice-president of the department of Vermont and was for several terms its state inspector. She had served as president of the local Corps and had held some office for thirty-nine consecutive years, being senior-vice at the time of her death. She

was at one time a member of the Ludlow Grange, holding the office of lecturer.

The funeral was held at her home, Rev. J. B. Reardon of Quincy, Mass., officiating. Besides one sister, Mrs. Nellie White of Woodstock, she is survived by four daughters—Mrs. Emma Howe of Brookline, Mass., Mrs. Henry Brown of Ludlow, Mrs. Ira Holden of Chester and Mrs. Hosea Parker of Bellows Falls, Vt.—six grandchildren and two great grandchildren.

Elbridge C. Ellis

Elbridge C. Ellis died in Southbridge, Mass., March 8, 1924, at the age of sixty-eight years.

Mr. Ellis, the son of Elbridge S. and Louisa Merritt Ellis, was born and spent his early years in Charlton. The most of his life, however, was lived in Southbridge. His forbears were Universalists, and more than one of them, through funds, has provided for perpetual service of the church.

In 1887 Mr. Ellis married Miss Ailie Lee Barnes, daughter of Mr. and Mrs. William C. Barnes, whom older Universalists will remember as frequent attendants at gatherings of the church and staunch supporters of it. Mr. Ellis is survived by his wife, and by one sister, Mrs. S. Louise (Ellis) Orr.

Mr. and Mrs. Ellis inherited a love for the church, which, by most earnest service, they have cherished and made stronger through the years. After paying a noble tribute to his sterling character, a local paper says this of our friend: "The memory of Mr. Ellis will be held in high regard, but it will be cherishedwith a particular love by the little group that has, and does now, centered around the Universalist Church. Here was seen to its best advantage the love, loyalty and unflagging interest that has made that church a force for all that is desirable in a community."

Of Mr. Ellis' personal helpfulness to the minister and his family it is hard to write. Here *he* became the minister, helping with a quiet, generous thoughtfulness that was wonderful, and that we shall ever remember with deepest gratitude and affection.

So has gone to his reward a good and useful man.

C. R. T.

Mrs. Q. A. Wemple

Mary Josephine Lewis, eldest daughter of F. G. and Aletta A. Lewis, was born in Dearborn County, Ind., Aug. 11, 1846, moving to Illinois with her parents in 1865. She was married to Q. A. Wemple, Jan. 4, 1874. She died March 13, 1924.

Mrs. Wemple united with the Universalist church of Sheridan in 1880; later the church at Marseilles claimed her allegiance.

The *Universalist Leader* has been regularly in her home and her mother's since 1812.

Mrs. Wemple was an earnest member of the Universalist Woman's Association of Illinois, and never refused any financial call made upon her for its support, giving very liberally to the Jubilee Fund. The Association mourns the loss of a good friend of whom it may be truly said: "She hath done what she could."

George L. Tipton

George L. Tipton, clerk of the Appellate Court, Third District of Illinois, died at his home in Girard, Ill., on Sunday evening, Feb. 17.

Mr. Tipton was one of the great men of his state. Born in Sangamon County, Ill., sixty-seven years ago, he had spent all his life in honorable work, and helpful service to his fellow men. Since 1879 he had been identified with the life of Girard. In that year he established the *Girard Gazette*, and was for many years its active editor. A few years ago he turned it over to his son Fred, who has since been its editor and publisher. At the time of his death, Mr. Tipton was treasurer of the Standard Life Insurance Company, of St. Louis, Mo., of which he was associate-founder.

In 1883, he was married to Miss Alice M. Beeby. Four children were born to this union of whom but two remain, Fred L. and Howerton M. Besides the widow, and these two sons, Mr. Tipton is survived by two grandsons.

Mr. Tipton was a member of many fraternal societies, including the Scottish Rite Masons. He was a life-long member of the Universalist Church.

The funeral service was conducted at the home by Rev. Luther Riley Robinson, Mid-West Superintendent, and by the local lodge of Masons, concluding at the grave.

Many prominent officials of the state of Illinois attended.

L. R. R.

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The ferment within the evangelical churches gives the National Federation of Religious Liberals an unparalleled opportunity. Evangelical ministers in increasing number are applying for admission to the liberal church fellowships. We ought to increase our efforts to help these men in their quest for greater freedom and wider usefulness.

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